The Catholic Guardian.

Publication Office, 401 and 403 Sansome Street.

SAN FRANCISCO, MARCH 8, 1873.

Subscription Price, $5.00 a Year, in Advance.

SECOND EDITION.

CONTENTS:

EDITORIAL NOTES:
A Manual of American Ideas — Mr. Hopkins' Book—Common School Book as an Absolute Failure—Rev. Fr. F. X. Wensinger's New Book —The *Sacramento Union* — Excellent Patent Covers—"Scientific Test of Prayer" — Secret Societies, - - - - - - - - - - - - - 305
Dr. Stone — St. Bridget—The Modoc War—Small Favors — Louisiana, - - - - - - - - - - - 306
LEADERS:
The Bishops of all California on the Lenten Fast, 306
No Half-Way House—"Getting Even." - - - 307
SPIRIT OF THE CATHOLIC PRESS, - - - - - - 307
FARM NOTES, - - - - - - - - - - - - - 308
VARIOUS NOTES, - - - - - - - - - - - - 309
SELECTED:
The Angelus, - - - - - - - - - - - - - 309
Record of German Persecution, - - - - - - 310
Declaration of the Catholic Union of Ireland on the Education Question—Origin of the credit Mobilier—The Catholic Schools and Universities in the "Dark" Ages, - - - - - - - - - 311
Two Recently Converted Clergymen—Pueblo Indians, - - - - - - - - - - - - - - 312
THE CHURCH IN THE UNITED STATES, - - - - 313
FOREIGN CHURCH ITEMS, - - - - - - - - - 313
FOREIGN MATTERS, - - - - - - - - - - - 314
CITY ITEMS, - - - - - - - - - - - - - 314
THE PACIFIC COAST, - - - - - - - - - - - 314
TRIFLES, - - - - - - - - - - - - - - 315

Wednesday Evening Popular Lectures,

ON

PHYSICS & CHEMISTRY

AT

ST. IGNATIUS COLLEGE.

THE SPECTROSCOPE.

A course of Five Lectures, Illustrated with Experiments by

REV. J. M. NERI, S. J.

On Wednesday, Feb. 19; March 5th and 19th; April 2d and 23d, 1873, at 8 P. M.

Entrance to Lecture Hall, 344 Jessie St.

ADMISSION

TO SINGLE LECTURES, - - 25 Cts.

Rossini's Stabat Mater!

GRAND SACRED CONCERT

BY THE

FABBRI COMBINATION,

AT PLATT'S HALL,

Tuesday, Mar. 11, at 8 o'clock,

FOR THE BENEFIT OF THE

Free School at St. Mary's Cathedral.

Tickets, admitting one, - One Dollar.
Reserved Seats, - - Fifty Cents Extra.

To be had at Gray's Music Store, 623 and 625 Clay Street; Flood's, 685 Market Street; Bateman's, 203 Kearny Street. Tickets for Reserved Seats to be had only at Gray's.

ST. MARY'S HOSPITAL,

Corner of First & Bryant Sts.

SAN FRANCISCO.

THIS Institution is under the management of the SISTERS OF MERCY.

JAMES MURPHY, M. D .....Visiting Physician.
S. C. LANE, M. D.....Visiting Surgeon.
A. F. BELINGER, M. D.....Resident Physician.

TERMS:

Payable monthly in advance, for board, medicines, attendance, etc.

In the wards, per week.....$10 00
In rooms, with one or more, per week..... 15 00
In private Rooms, per week..... 20 00
Liquors and washing extra.
Confinement cases, $10 00 extra.
Money always refunded in case a patient leaves before the expiration of the month.
Benevolent Societies are not required to pay in advance.

JOHN KENNY,

Importer and Wholesale Dealer in

FOREIGN AND DOMESTIC

WINES AND LIQUORS,

Has removed from 717 Market Street to

No. 515 FRONT STREET,

Between Washington and Jackson,
feb22-tf SAN FRANCISCO.

THE

CATHOLIC GUARDIAN,

A Weekly Newspaper

AND REVIEW.

PUBLISHED WITH THE APPROBATION OF THE MOST REV. ARCHBISHOP OF SAN FRANCISCO, AND THE RIGHT REV. BISHOP OF LOS ANGELES AND GRASS VALLEY.

TERMS.

(Payable, Strictly in advance.)

By Mail, per year.....$5 00
By Carrier, per month (four weeks),..... 40

CLUB RATES.

For papers sent by mail to one address.

2 copies, one year.....$ 9 00
5 " " " 20 00
10 " " " 35 00

Larger clubs at the same rate, *i. e.* $3.50 for each member.

TO ADVERTISERS.

The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

ADVERTISING RATES.

(One inch space makes a square.)

One Square one week $1.50
" " one month 4.00
" " three months..... 9.00
" " six months 15.00
" " one year 25.00

Advertisements ordered discontinued before expiration of contract, will be charged according to the above rates.

SPECIAL REQUEST TO SUBSCRIBERS AND ADVERTISERS.—In making remittances for subscriptions, etc., always procure a draft on San Francisco, or a *Post-Office Money Order*, if possible. When neither of these can be procured, send the money, *but always in a* REGISTERED *letter*. All postmasters are obliged to register letters when requested to do so.

Communications intended for publication should be addressed "EDITORS CATHOLIC GUARDIAN." All letters of a business character address,

CATHOLIC PUBLICATION CO.
403 Sansome St., San Francisco, Cal.

BROOKLYN HOTEL,

BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: $2.00 PER DAY.

KELLY & ANDREWS,

PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.

PIONEER STEAM

MARBLE WORKS,

422 and 424 Jackson Street,

SAN FRANCISCO,

Studio of Sculpture, Carrara, Italy.

M. HEVERIN & CO.

Proprietors.

Wholesale and Retail Dealers in Statuary, Vein Italian and American Marbles. Manufacturers of Monuments, Mantels, Tomb-stones, Tiling, Plumbers' Slabs, etc., Below New York and Chicago Prices. jan18-tf.

REMOVAL.

The office of the

PHŒNIX

Fire Insurance Co. of Hartford,

HOME

Fire Insurance Co. of New York,

NORTH BRITISH AND MERCANTILE

Ins. Co. of London & Edinburgh,

Have been removed from 424 California Street to

205 SANSOME STREET,

(Next Pacific Bank).

R. H. MAGILL,
mar8-1m Manager.

JOS. A. DONAHOE, San Francisco.
EUGENE KELLY, New York.

DONAHOE KELLY & CO.

SAN FRANCISCO.

EUGENE KELLY & CO.

NEW YORK,

BANKERS.

Exchange on New York, London and Bank of Ireland Payable at all the Branches, and in every county town in Ireland. dec14-1y

YERBA SANTA,

THE GREAT CALIFORNIA

VEGETABLE BLOOD PURIFIER.

HIGH IN THE SIERRA NEVADA MOUNTains, in the wonderful State of California, grows an herb long known to the Indians as an

Absolute Cure for

RHEUMATISM, GOUT, NEURALGIA

and all diseases in any way springing from impurities of the blood. Science has at length brought to light its virtues, and of this potent herb has compounded

YERBA SANTA,

A preparation for the Permanent Cure of

SCROFULA, SALT RHEUM

AND ALL

ERUPTIVE AND CUTANEOUS DISEASES.

Gives immediate and permanent relief in

DYSPEPSIA, ERYSIPELAS, RING-WORM, TUMORS, BOILS, SCALD HEAD, ULCERS & SORES;

Eradicates from the system all traces of Mercurial Diseases.

IT IS PURELY VEGETABLE.

It is, therefore, peculiarly suitable for use by Females and Children, as a

Blood Purifier and Renovator.

MOTHERS,

who wish to find a medicine peculiarly adapted to the Cure of Humors and Eruptions in their children, will find a safe and sure one in

YERBA SANTA.

FOR SALE EVERY-WHERE.

REDINGTON, HOSTETTER & CO.
AGENTS,
529 and 531 Market Street,
SAN FRANCISCO.
dec14-1y

REDINGTON'S

Essence Jamaica Ginger,

Which is confidently recommended as the best preparation before the Public.

THIS valuable preparation, containing, in a highly concentrated form, all the properties of JAMAICA GINGER, has become one of the most popular domestic remedies for all diseases of the stomach and digestive organs.

As a tonic, it will be found invaluable to all persons recovering from debility, whether produced by fever or otherwise, for, while it imparts to the system all the glow and vigor that can be produced by wine or brandy, it is entirely free from the reactionary effects that follow the use of spirits of any kind.

It is, also, an excellent remedy for females who suffer from difficult menstruation, giving almost immediate relief to the spasms that so frequently accompany that period.

It gives immediate relief to nausea caused by riding in a railroad car, or by sea-sickness, or other causes.

It is, also, valuable as an external application for Gout, Rheumatism, Neuralgia, etc.

Redington, Hostetter & Co.

SAN FRANCISCO.

REDINGTON'S

FLAVORING EXTRACTS

ARE THE PERFECTLY PURE

and highly concentrated Extracts from Fresh Fruits, prepared with great care.

They are put up in superior style, and in a bottle holding twice as much as the ordinary brands of Extracts.

Comparing quality and contents, none o ther are nearly so cheap.

Whenever tested on THEIR MERITS, they have been adopted in preference to all others, and are now the STANDARD FLAVORING EXTRACTS of the Pacific Coast.

Redington, Hostetter & Co.

Agents for the Pacific Coast.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments — the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORATED according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-Second Annual Session on Monday, August 19th, 1872. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

or Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200 00
Piano and use of instrument, per month, $6 60.	68 00
Guitar, per month, $5 00	52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,
Santa Barbara, Cal.

jan1-tf

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month	$3 00
For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California.

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

Senior Class	$60.00
Junior Class	40.00

Music, vocal and instrumental, drawng, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,
Superior

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
Drawing and Painting in Water Colors	30 00
Painting in Oils	20 00
Board during Vacation	40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANSICAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by the FATHERS of the ORDER of ST. FRANCIS, will commence on the first Monday in August.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost — a want long felt in California — and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, (to be paid but once,)	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance,

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

jan1-tf REV. J. J. O'KEEFE, O. S. F.

CONVENT

OF THE

Immaculate Heart of Mary,

Gilroy.

FOR THE EDUCATION OF YOUNG LADIES

CONDUCTED BY THE SISTERS OF THE MOST HOLY AND IMMACULATE HEART OF MARY.

TERMS FOR BOARDERS;

Board, Tuition, Washing and Mending, per annum	$200
Entrance Fee, to be paid but once	10
Tuition on Piano, per annum	60
French, per annum	25

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

TERMS FOR DAY SCHOLARS:

Primary, per month	$2.00
Elementary and Senior, per month	3.00
Tuition on Piano, per month	6.00
French, per month	2.50

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

For Prospectus and further particulars, apply to

SISTER RAYMUNDA CREMADELL,
Superior.

N. B.—The above Establishment is, also, the Novitiate of the Order. aug24-tf

Presents for Old and Young.

Opera Glasses, Barometers, Microscopes, Gold Spectacles, Pebble Spectacles, Marine and field Glasses, Etc. Pocket Cutlery, Port Monnaies,

C. MULLER, Optician,

dec21-6m **135 Montgomery St., Near Bush.**

NOTRE DAME ACADEMY,

Mission Dolores, San Francisco.

This Academy is a Branch of the College of Notre Dame in San Jose.

THE course of instruction, which embraces the Primary as well as the Elementary and higher departments of education, comprises all the branches, both useful and ornamental, taught in the best academies for young ladies.

The second term of the Seventh Annual Session commences

Monday, January 20th, 1873.

TERMS:

Boarding pupils per session, payable quarterly in advance	$240.00
Select day pupils, primary classes,	20.000
Junior Classes,	30.00
Higher Classes,	50.00
Parochial Classes, throughout,	10,00

GREAT PREPARATIONS

FOR A BIG

FALL TRADE.

J. J. O'BRIEN & CO.

606 Market Street,

HAVE just received forty cases of Foreign Goods, especially adapted for the present season, and consisting of the newest styles and best makes of

SHAWLS,
SILKS,
POPLINS,
WATERPROOFS,
BLANKETS,
FLANNELS,

ROBES DE CHAMBRE.

J. J. O'B & Co. respectfuly invite all intending purchasers to read the following list of prices, and call to examine their fine fresh stock of goods before purchasing elsewhere, for, most assuredly, a large saving can be effected:

10 pieces fine satin-finished black Silk, $2.50 per yard; actual value, $3.50.
5 pieces heavy gros black Silk, $1.50; well worth $2 25.
Rich plain colored Silks, $1.75 per yard; reduced from $2.50.
20 pieces French striped Silks, reduced to half-price.
84 pieces (O'Reilly, Dunne & Co's) Irish Poplins, $1.50 per yard; usual price, $2.25.
6 cases new Japanese Silks, 50, 60, 75 and 87½ cents per yard.
120 pieces Japanese Poplins, 37½ cents per yard; reduced from 50 cents.
5 cases extra heavy Mohair Poplins, 25 cents per yard actual value 50 cents.
200 pieces black and colored Satin de Chine, 60 cents per yard; worth $1.
Black and colored French Merinos, 62½ cents per yard; reduced from $1.
2 cases Scotch Plaids, 25 cents per yard; beautiful colors.
200 Broche Shawls from $8 upward.
500 very handsome striped Shawls from $2.50 upward

MOURNING GOODS.

Black Drap d'été,	Poplin Alpacas,
Cashmere,	Silk Alpacas,
Henrietta Cloth,	Crétonnes,
Bombazines,	Foulards,
Biarritz Cloths.	

☞ **A very nice Black Alpaca for 25 cents a yard.**

On account of the reduction of Wool, we have reduced all our Woolen Goods fully 25 per cent. and are now prepared to offer all makes of

BLANKETS,

FLANNELS and

CASSIMERES

At greatly reduced prices. Also Marseilles Spreads; Table linens, Napkins, Sheetings, Canton flannels and all makes of muslins at reduced prices. A fine line of Ladies' Cotton and Merino Underwear — very cheap; Men's Merino and Woolen Underwear — very cheap; Boy's Merino Underwear, very cheap; Misses' Merino Underwear, very cheap; Ladies' Misses' and Children's Cotton and Woolen Hosiery, very cheap; Ladies' Corsets from 25 cents upward; Ladies' soiled Kid Gloves, very cheap; Jouvin's colored and black Kid Gloves $1.50 a pair.

J. J. O'BRIEN & CO.,

606 Market Street,

One Door from Montgomery.

nov16-tf.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II. SAN FRANCISCO, MARCH 8, 1873. No. 26.

EDITORIAL NOTES.

IN order to puff up a recent publication, entitled, "A Manual of American Ideas," by C. T. HOPKINS, of San Francisco, some hundred or more of the most prominent men of this city and Oakland have signed a petition, which appears in Tuesday's *Bulletin*, asking the Board of Education of the two cities to adopt Mr. HOPKINS's work, and in the petition they use the following remarkable language:

That, in common with other States, we are continually retrograding in public virtue. Corruption is every-where gaining ground upon honesty and integrity in public office; and its spread can only be checked by educating public sentiment, through the schools, back to the comprehension and enforcement of the old principles on which our Government was founded.

Among the names attached to this document we find those of Governor HAIGHT, of Bishop KIP, of Judge DWINELLE, of J. B. FELTON, of J. ROSS BROWNE, of Dr. STONE; and, in fact, the whole of them are of this class of gentlemen. Now here is a positive assertion, by these honorable gentlemen, that the public schools have proved worse than a failure! We do not recognize, in the list of names, that of but one Catholic, and he was certainly justified in signing the portion we have quoted. But suppose this language had been published by Catholics? What a hubbub it would have created! Many of those who have signed the document referred to insist that Catholics are bigoted because they do not wish to send their children to schools which foster public corruption!

WE have not seen Mr. HOPKINS's book, but we can hardly agree with those gentlemen who have signed the petition for its adoption as a text-book, that any such work as it professes to be will prove the grand panacea for all our moral ills. The petition affirms "that the permanence and security of American political institutions depend wholly upon the *intelligent* attachment of the masses of the people to that system of ideas which finds expression in the Constitution and laws." Now it has been claimed that this *intelligence* has been imparted by the common schools; but the petition affirms that we are "on the down grade" in all those matters which go to make up good citizens! But Mr. HOPKINS has found the great remedy for all our woes, and his "Manual of American Ideas" will instill *intelligence* into every pupil of the public schools, and we will hear no complaints of corruption — no more *Crédit Mobilier*s. If COLFAX had only read Mr. HOPKINS's book, he would not have fallen into disrepute. What a pity it had not been out sooner! The common schools were not exactly perfection — although Catholics were prohibited from saying it — but now this wonderful book will make every hoodlum who attends them so *intelligent* that he can't steal! A want of this *intelligence* is all that "ailed" AMES, BROOKS, WILSON, COLFAX, *et al.* They were honest, but did not know any better — they had not that peculiar *intelligence* this wonderful book is going to impart! We are exceedingly anxious to obtain a copy of so valuable a book. It is more precious, by far, than gold; and if the owner of the copyright has a drop of the SHYLOCK in his constitution, the price for a single copy will not be fixed at a cent less than one hundred dollars. It ought to go off like "hot cakes" at that price!

IT is now very evident that the more thoughtful, even of the Protestants of the country, have given up the common school system as an absolute failure. It is the *hurrah* that is now keeping it up. When the Methodist Bishop expressed the opinion that the godless education of the common schools was ruining the country, no argument was made against the assertion; but a few of the "leading" Puritan papers, chief among them *Harper's Weekly*, were "sorry to see these men ranging themselves on the side of the Romish Priests, and against our glorious common-school system to which America owed all her greatness!" This "squelched" them, and they all came down handsomely with an apology — some going so far as to prove an *alibi*. This, however, does not alter the *fact*, and we next see all the prominent Protestants of San Francisco and Oakland certifying to the Boards of Education that, in common with other States, we are continually retrograding in public virtue, and that corruption is every-where gaining upon honesty and integrity! They attribute this to a want of *something* in our public schools. That drowning men will catch at straws was never better illustrated than by the eagerness with which these men grasp at a book with a catch-penny title, as *the* thing that is to stop the increase of corruption and make men honest! Do n't the two men whom the people have elected to the second position in the Republic within the last five years know as much of "American ideas" as C. T. HOPKINS? Can that wonderful book teach the white-washing committee of Congress any thing about "American Ideas?" Yet there are men who abuse and vilify Catholics for not wishing to send their children to these public schools! These hot-houses of corruption, as those gentlemen certify the public schools to be!

MICHAEL FLOOD has placed us under obligations for a copy of Father F. X. WENINGER's new book, which the learned author has aptly termed "Photographic Views; or, Religious and Moral Truths Reflected in the Universe." This is a most excellent book for the center-table, as there is never more than a page on any one subject, and sometimes but a few lines; and each subject forms matter for reflection, so that if a person has but one spare moment, he can make it profitable by opening at any page of Father WENINGER's book. We open the book and take one of those gems at random: "Gold is often found associated with quartz. Men undergo hardship in digging, pulverizing, and washing the mixture, until the gold is separated and obtained in a pure state. So, too, in regard to the gold of perfection. We shall never acquire it, except by passing through much hardship and labor in pulverizing our imperfections, and separating them from the pure ore of virtue." It is a valuable book for an editor, also—giving him a gem of any required length with which to fill out a column. We shall take the liberty of thus using it.

THE Sacramento *Union*, supported in a great measure by Catholics, never misses an opportunity of exhibiting its hatred of every thing Catholic, and it often goes a long way out of its legitimate course to manufacture something against the Church. Its issue of one day last week conveyed the intelligence that "a private letter received by a German resident of St. Louis, from a friend in Berlin, states that Prince BISMARCK's illness is growing more alarming. It is added that the cause of his illness is the number of poisoned letters BISMARCK has received. The poison operates by producing a dizziness in the head, and nervous prostration. He seldom now leaves his house. His wife, who has been in the habit of helping him open and read his letters, also suffers with like symptoms." The *Union* is not satisfied with the mere statement of the "grave rumor" — under which caption it appears — but it adds: "Doubtless there are politicians in Germany who would like to see BISMARCK removed from life, but there are others, not strictly politicians, who have more than a political interest in his death, and who will compass it if they can, by insidious means. Such things are not new. The race of BORGIAS still has its survivors, and they are not confined to Italy." As BISMARCK has been persecuting the Jesuits of Germany, and as it is the fashion of the *Union* to condemn that society on all occasions, this is as much as to say the Jesuits were trying to poison BISMARCK after the manner above stated. An open charge to that effect would be much more manly. No man is justified in paying one dollar toward the support of a paper that insinuates that his church encourages and harbors a race of poisoners! We hold such support to be a mortal sin.

ANY of our subscribers who care to preserve the GUARDIAN, can procure excellent patent covers, in which to keep the file, at our office, for the dollar and fifty cents. These files are as good as binding, keeping the papers in the covers perfectly clean and straight. We have them just the size of the paper, and will furnish them to subscribers at cost price to us.

DR. STEBBINS, of the First Unitarian Church, preached last Sunday on the "Scientific Test of Prayer," taking for his text, Mathew vii 11. From the report in the *Call*, Dr. STEBBINS handled the question in a much more able manner than did DR. STONE a few weeks ago. He argued the efficacy of prayer, not only from the Scriptures, but from its universal practice by all nations, heathen as well as Christian. He quotes from PLUTARCH the following sentence, to prove his position: "Survey the face of the globe, you will find whole tribes and nations without fortified places, without laws, without a regular magistracy or fixed habitations, without property, without the use of money; but never without a GOD, without altars, without prayers." The Dr. then brings in the following, which is, in substance, the argument which finds so much favor in the eyes of a certain class of infidels:

The Negro of Guinea, sunk in fetishism, says in the morning, after bathing in the running stream: "My God, give me this day rice and yams, and give me gold, and slaves, and riches, and grant that I may be very active and swift." The little child, while sleep woos it upon its pillow, says: "God bless papa and mamma, and the baby, and give me a kite or a rocking-horse to-morrow." Socrates prays: "Grant that I may be inwardly pure, that my lot may be that which shall best accord with the right disposition of mind." Augustine lifts up his saintly soul: "God grant that my heart may desire Thee; that desiring, it may seek Thee; that seeking, it may find Thee; that finding, it may love Thee; that loving, it may be redeemed from all evil." And Christ prayed, "That they all may be one; as I, Father, am in Thee, and Thou in me, that they may be one in us." Thus, this is the range of prayer, according to the latitude of soul, and the depth of spiritual experience.

As we have said, from these facts the infidel draws what he conceives to be a crushing argument against the Christian religion. The Deist uses the facts to prove that there is a GOD, but that all religious systems are to HIM alike; and it strikes us that, in order to prove, by them, the *efficacy* of prayer, it would be necessary for the Doctor to prove that the prayers of the Guinea negro had been answered!

BUT these Protestants are not in the habit of reasoning very closely; their very existence depending on human judgment. If Protestantism is right, then there is no way of proving that the Guinea Negro is wrong. When we were roaming "free o'er all this scene of man," without an infallible resting-place, the argument used by the infidel that all these creeds and religions were the mere creatures of circumstance, and that one was as near right as the other, struck us as unanswerable. And the Doctor confirms further the argument of the Deists by saying: "Over this wide and many-colored experience, from sensuous gratification to moral purity, GOD Himself, as the greatest good to all mankind, that they may be partakers of that good, the Almighty Father watches with holy patience, tender love, meting out to all that which is best." That is to say, GOD has given to each people, or race, a religion best suited to them, and that *that* religion is the best for them! This is rather a strange doctrine to come from a *Christian* pulpit! As proving the efficacy of prayer, we must say that Dr. STEBBINS discourse, although better than Dr. STONE's, is rather "scattering." In fact it is a regular "boomerang," doing more damage to the thrower of it than to his adversaries. But let a man once abandon the idea that JESUS CHRIST came on the earth to save sinners, that He established a Church against which the gates of hell shall never prevail, and that that Church has ever since been, and is now, a living body with authority to teach, and that all mankind are bound to hear that Church, and there is for him no logical Christianity — the infidel can drive him from every position.

— IN the *Chronicle* of Sunday last appears an article written by some one who tries to leave the impression that he is thorough in all matters pertaining to the Catholic Church, and especially to the Jesuits. This article appears under the very sensational heading, "Fighting Fire with Fire — Secret Society against Secret Societies! — The Catholic Church claims to govern all! — The People warned to preserve their Liberties!" This writer, who is, perhaps, Chaplain to the Protestant Association, thinks there is no need of secret societies as long as the press is free; but he holds that the press is not free, for the reason that the publishers hanker after Polish gold. Well, this learned preacher this "Daniel come to judgment" — quotes from the *Chronicle* of February 9th as follows: "The right to hold office should not be affected by any form of religious belief, unless it is clearly appar-

ent that religious associations shall themselves combine to interfere in the administration of our civil affairs." And then he goes on to say:

The fact you here require — to justify the exclusion of persons from office on account of their religious belief — I propose to show does exist. The Society of Jesus — commonly called Jesuits — is, I believe, the oldest voluntary association in existence. I use the word voluntary to distinguish it from civil and ecclesiastical, both of which are natural and necessary to the well-being and full development of mankind. This Society acknowledges the authority of neither. Though it has sometimes been obliged to submit to both, it has sometimes been the master of both, and whenever it had the power it has used them for the accomplishment of its own purpose. Though not, strictly speaking, a religious society, its members are all of one faith. They belong to one ecclesiastical organization, which they call Universal, and the one great object of their association is to make it such.

This paragraph is given as a sample of the article, which displays as great a degree of ignorance as the *Chronicle* ever crowded into one of its columns. The writer makes five positive statements in the above, and four of them are absolutely false. There are Societies in the Church — voluntary, of course — older than the Society of Jesus—the Masons *claim* to be much older; the Jesuits acknowledge both ecclesiastical and civil authority, and we defy, not only this common school smatterer, but any one, to show where they have ever failed to recognize either; the Society has never pretended to be the master of either ecclesiastical or civil authority; but the greatest blunder he makes is that it is not, strictly speaking, a religious Society. The assertion made in the last sentence quoted is, we believe, strictly true. These statements show the writer to be as ignorant as he is bigoted, and unworthy an extended notice.

WHILE the GUARDIAN is not a political newspaper, it can not help deploring the sad condition of affairs in Louisiana. There are two State governments claiming to exercise authority, and bloodshed on a large scale is likely at any time to occur. The Government of the United States, it seems to us, should recognize one of these governments, and help that one against the insurrection of the other. At the latest dates, before we go to press, there was fighting between these factions, and one man had been killed. There is no telling when the trouble will end, unless prompt measures shall soon be taken by the Federal Government.

ON Sunday evening, Dr. STONE is going to lecture on the "Proper Province of the Pulpit," and we shall look for Monday's *Chronicle*, containing the report of it, with some interest. We thought the Doctor traveled somewhat out of the "Proper Province of the Pulpit" a few weeks ago, when he singled out a few gentlemen, the peers of Doctor STONE, at least, in all matters pertaining to morality and religion, to hold up to the public as a pack of thieves, simply because a few flash newspapers, in order to catch a popular breeze, had accused them of making improper contracts with themselves. We found fault with this at the time, not because we were the defenders of STANFORD & Co., but because we thought it a desecration even of the Protestant pulpit. The Doctor now says somebody has been writing him saucy letters about it, and he proposes to show that it is just the thing for the pulpit! Such things sell the flash newspapers; and, if so, why will they not fill a fashionable church?

IN this country the name Bridget has come to be almost synonymous with "servant girls," and we suppose it is for this reason that some women are ashamed to bear so glorious a name. The more shame for them! The patron saint of the most catholic country in the world! The Virgin in "whose honor churches were built from the shores of the Baltic to the Mediterranean Sea; from Cologne to Seville!" It is, of course, only to the living God that churches and altars are built, but they are put under the protection and guardianship of some saint, like the mercy-seat in the old law, between two cherubims. Although a "foreigner" — to Ireland — we understand that there are no less then eighteen parishes in Ireland called Kildare, in honor of the "Cell of the Oak" where St. BRIDGET first erected her Altar! We understand, too, that the *Hebrides*, which attracted Dr. JOHNSON from London, are so called from the glorious Irish Virgin, the "MARY of Erin," as she was called in the ages of faith, before we were enlightened by the public schools! The poor and the lowly of Ireland, it is true, have named their children without number after this glorious saint, but see what she has done toward their protection! Find us in the whole history of the world an equal number of women, forced to earn their daily bread among strangers, thrown constantly in temptation of every kind, where so few have fallen as the BRIDGETS of Ireland! Although so numerous, how many fallen women bear that name? Less, perhaps, than any other name given to women! They can work for wages; they can wear the homely garment and live on common fare; they can bear the contumely of the world, but they can not stoop to dishonor. Have the prayers of this glorious saint nothing to do with all this? We have heard of a *few* so aristocratic as to be ashamed of a name which, as we have said, has become almost synonymous with "working women." With such the saint has nothing to do. There are more people, it must be remembered, who are ashamed to own the name of JESUS! It is a glorious name; a name without dishonor, without reproach, and we are astonished that any woman—especially any Irish woman—should feel otherwise than proud to bear it.

THERE seemed, for a time, to be a prospect for a peace with the Modoc Indians, on terms proposed by Hon. E. STEELE, who visited the lava beds for the purpose of assisting negotiations, and who seemed to enjoy the confidence of the Indians. They agreed once to surrender to Gen. CANBY, on condition that they be removed to the southern portion of the United States, and receive Government support; but it seems that, in a few days, they changed their minds, and will not agree to leave the lava beds. It is supposed by some that they have received considerable reinforcements, and are thus emboldened to defy the Government. We have all along favored offering these Indians an honorable peace; this has now been done, and we hope Gen. CANBY will take such active measures as will protect the settlers from raids by the Indians, as well as to bring the war to a speedy termination. Of course there can be but one termination to it, if a fight shall be determined upon. The position of the Indians seems to be almost impregnable, and the lava beds are so extensive as to preclude the possibility of surrounding them; but a small handful of men must give out some time against the odds that will be brought to bear against them.

OUR neighbor of the *Pacific* seems to be in a humor to be thankful for small favors. It mentions a movement to have a recognition of GOD inserted in our Federal Constitution; thinks it not worth the trouble, and adds: "The Declaration of Independence appeals to GOD; the convention which framed the Constitution had a Christian minister as a chaplain; our coin says, 'In God we trust,' and our Congress engages in daily prayer. So there is some recognition of GOD by the Government." There is *some* recognation, surely! especially in the fact of the daily *preying* by Congress, *à la Crédit Mobilier!*

THE BISHOP OF ALL CALIFORNIA ON THE LENTEN FAST!

A CORRESPONDENT asks us what authority the Episcopal "Bishop of all California" has for the statement that the Lenten fast was once of only forty hours' duration. His Lordship (?) says:

This custom [of fasting forty days] took not its rise amidst the corruptions of the Dark Ages, but began in times of light and wisdom. We received *it* not from the Romish Church, where *it* [do'nt know to what this last *it* refers] had fallen from ancient purity, but *it* [shade o' Lindley Murray! to what does this *it* refer?] comes 'down to us from primitive days. *At first*, the time of the Lenten observance varied in different churches. *At length*, however, [what interval between *at first* and *at length?*] its duration was fixed at forty days, which has since continued to be the uniform custom of the Church. Learned men argued that *at first*, Lent extended only through forty hours, and that afterward it was extended by the Church to the same number of days.

There seems to be a slight inconsistency in his "*Lordship's*" language. He tells us that the forty days' fast *took not its rise* either in the times of the Apostles, or in the Dark Ages, but it *at length* originated in times of light and holiness, and in the primitive days. Surely the Apostolic Age was one of light and holiness, and *primitive* enough?

The "Bishop of all California" is also particular to inform the "laity of his vast diocese, whose avocations don't allow them to consult the early records of the Church," that it was not the Romish Church which had fallen from *ancient* purity, but the church of primitive days, and light and holiness! Now the forty days' fast was established by a *primitive* church, at a time when the Church of Rome had fallen from the *ancient* purity. *Primitive* and *ancient* at the same time! Oh, what a *Bishop!* What we would like to know, in common with our correspondent, is, what length of time intervened between his *Lordship's at first* and his *at length* — that is, between the establishment of the forty hours' fast and the fast of forty days. What reason had the Church for changing the apostolic fast; and where is the decree of the Church, making the change, recorded? Bishop KIP, in his preface, states that his views of Lent are sustained by the Anglican Bishop, GUNNING. We have not had an opportunity of examining this authority, but he is quoted by ALBAN BUTLER as calling the *forty days'* fast of Lent a "primitive, perpetual, and *Apostolic* institution." This language is certainly not a full confirmation of KIP's statements. Fortunately for our correspondent — and a great deal more fortunate for ourselves — the same mail that brought his letter brought us also a very perfect answer to his questions, in the shape of a pastoral letter to the clergy and laity of his diocese, by the Right Rev. Bishop O'CONNELL, of Marysville. And just here, by way of parenthesis, we take occasion to express our disappointment at not having received this excellent pastoral in time to publish in the GUARDIAN at the beginning of Lent. We did not receive it in time to print the whole of it in this issue, but shall ask permission to present the whole of it in our next. In the meantime, we take the liberty of using so much of it as suits our present purpose. There is, perhaps, no man in the United States better qualified than Bishop O'CONNELL to handle this subject. We quote:

It is hardly necessary to remind you that, in commemoration of Our Divine Lord's Fast of forty days in the desert, the lenten or spring fast was instituted. You are also aware that the forty days' fast of Lent is of Apostolical institution. The earliest Fathers and Councils of the Church attest this fact. Daille, who was the first to question the Apostolical origin of Lent, admits that it was universally established in the Church, about the year 350, and observed since that time. But he contends that the Greek and Latin names for Lent — *Tessarakoste* and *Quadragesima*, which signify "forty" — denoted originally only a fast of *six days* — at most; and that it did not consist of *forty days* till the time of the Council of Nice, A.D. 325, which first commanded Lent as it has been since observed. Daille was a Calvinist Minister, who lived in the beginning of the 17th century, and his views regarding the original institution and duration of Lent are similar to those of an Episcopalian Minister in the 19th century, who asserts that "Lent *did not, at its first institution, consist of forty days.* Although the Greeks called this season Tessarakoste, and the Latins Quadragesima, both of which words denoted *forty;* yet it was argued by learned men that Lent, at first, extended *only through forty hours*, which were of entire abstinence, beginning about 12 on Friday and continuing until Sunday morning—the time of our Lord's Resurrection—and that, at length, the duration of Lent *was fixed by the Church at forty days.*" (*Kip's "Lenten Fast,"* pp. 31, 32, 33.)

Such is "the useful information" which the Titular Bishop of California gives "the laity of his vast diocese, whose avocations prevent them from searching the early records of the Church." (Preface, pp. 10 and 11.) But the same "early records" clearly prove that the solemn Feast of Lent, at its first institution, consisted of forty days, and that this number was determined by the Apostles themselves, instead of being, *at length, fixed by the Church.* The admission of Daille that the forty days' fast of Lent was universally established about the year 350, proves that its institution must have been much more ancient than the Council of Nice, in 325; otherwise, how could its observance become so universal in twenty-five years? But we have positive evidence from the Council of Nice itself, as well as from the fathers who attended it, and who lived long before the council, that, from the time of the Apostles, Lent consisted of forty days.

In the fifth canon of the Nicene Council, Lent is mentioned as "*well-known*" *and* "*observed,*" wherever the Christian religion was established. "St. Athanasius, who was present in the Council, and Origen, who lived seventy-five years before the Council, expressly speak of the *forty days* of Lent, *consecrated to fasting*, prayer, and hearing the Word of God." (*Athan. Epist, Encycle, ad Episc. and Apologia ad Const. Origen Hom. X in Levit.*)

St. Irenæus Martyr and Bishop of Lyons, who, according to the author of the "Lenten Fast," "lived but ninety years after the death of St. John, and was trained up under the Martyr Polycarp, who had himself been a disciple of that last surviving Apostle"—St. Irenæus declares that "the rule of fasting *forty days* is the right and exact fast of Lent; and that none but they who fasted forty days kept the true rule of Lent. The custom of fasting forty days" according to the same saint, "had been established *long before* his time;" and as he wrote about the year 176 or 177, the custom, which was ancient in his time, must have been instituted and sanctioned by the Apostles. (*St. Irenæi, Fragm. ep. ad Victor. Euseb. lib. v, Hist. Eccles. Cap.* 24.)

St Jerome only echoes the testimony of all the Holy Fathers, when he calls Lent "the fast of forty days, which we observe by Apostolic tradition, the whole world agreeing with us herein." This solemn fast is no less an apostolic tradition than the observance of Sunday, Easter and Whitsuntide." (*Hieronym. ep. 27 ad Marcellam. Lib. 2, in Galat. c. 4.*) Hence the conclusion of St. Augustine, in reference to the antiquity of the forty-days' fast of Lent, is indisputable. "What the whole Church maintains, and what was never instituted by councils, but always observed, is justly considered to be of apostolic origin." (*Lib. IV de Bapt. iv:* 31.)

St. Irenæus, it is true, in the passage already quoted, says that Christians, in his time, followed different rules of discipline and practice, both in the number of days and the manner of observing the fast before Easter. But it has been demonstrated by the learned Benedictine Massuet, that this diversity of discipline regarded *not the whole Lent*, which was always of forty days, but the *part* of it in which the fast was most austere, in which the Passion of Christ is particularly commemorated; for this was peculiarly called the ante-Paschal fast.

This severe fast consisted, according to St. Epiphanius, of bread, salt and water, to which some added raw herbs or pulse; and was observed, for more or fewer days, *in Holy Week*, according to each one's devotion, and by many during the whole Lent. That this strict observance of Holy Week is the only variety of discipline to which St. Irenæus alludes, is evident from the writings of other Holy Fathers. St. Dionysius of Alexandria, about the year 250, mentions this different manner of fasting on the six days which *immediately* precede Easter; saying that some passed these days without taking any nourishment, others four, others only two. (*Dionys. Alex. ep. Con. i, Tom. i, Conc. p.* 835.) In fine, the Anglican Bishop Gunning calls "the forty days' fast of Lent a *primitive, perpetual and Apostolical law* of the Church" *Paschal Fast passim*; yet the author of the "Lenten Fast," who makes the Apostolic Lent consist of only a few days, or perhaps of forty hours, appeals to Dr. Gunning for "a full confirmation of his statement regarding the origin and duration of the Lenten Fast."

NO HALF-WAY HOUSE.

IT was with some degree of astonishment that we read, in a late number of the New York *Independent*, an article proving that there could be "no half-way house" in religious matters. We were astonished, not that we can believe in a half-way station, but that one occupying it should undertake to show how unsafe it was. The article was logical and conclusive, as far as it went, and as it, and as the absurdity of the half-way business was just the thing that led us to examine the claims of *the* Church, we reproduce the article:

It is a little amusing to observe the mental acrobatics of those advanced thinkers who have ceased to believe in a personal God, and who are not yet ready to avow themselves atheists. Either as a concession to the prejudices of their neighbors, or as a sign that they find it hard to rid themselves of all their old notions, they kept up a semi-personification of the universal force, which is all the God their science allows them. They usually dignify this force, or law, or order with a capital letter; they frequently apply to it a personal pronoun; and they often appear to kindle into some sort of incomprehensible emotion when they mention it.

What this imaginary existence is nobody knows. There is but one thing of which these positives are positive, and that is a negation. It is possible to know nothing, they say, of spiritual being, of any thing but physical laws. Their theology is summed up in one word, and that is nescience. Some of them, however, seem to have borrowed Plato's mystical notion of a world-soul, only they must insist, of course, that this is a soul without consciousness. Before this shadow of an idea, they perform not a little reverential posturing. Their God is gone; but they still have the ghost of a God, and that is better than nothing. It is impossible for them to dismiss from their minds those sentiments of reverence and devotion which Mr. Galton insists are even more irrational than the delusion of fetichism and witchcraft. They evidently want to believe in something above physical law, and to worship something higher than universal humanity, and to pray to something that can hear and answer. This vice of personification sticks to them, in spite of all the demonstrations of their science.

Most of them are willing, we suppose, to be called Pantheists. The All is their God; and by the All they mean, of course, the physical universe, for there is nothing else that can be known. But the imputation of Atheism they heartily resent. They cling to their capitalized abstraction, as if it really had an existence. They even lecture about Atheism, and try to show that the persons who call themselves Atheists, some of whom, they will confess, have been exemplary and noble men, must have been deluded; that they really could not have believed in any thing so dreadful.

The editor of the Boston *Investigator*, who avows himself an Atheist, went, the other day, to hear Mr Frothingham preach, and gave his emphatic endorsement to Mr. Frothingham's views, "which," he says, "are identical with our own, and which we call Atheistic." But the editor was puzzled, after listening to these views, to hear Mr. Frothingham disclaim the name of Atheist. It evidently seemed to him that the author was slightly wanting in the courage of his opinions.

The puzzle of the *Investigator* is not to be wondered at. When the doctrine of a personal God is denied, there is no logical stopping-place short of Atheism. Between Theism and Atheism there is no middle term. Pantheism is nothing but moonshine. An unconscious god is no god. A few philosophers, who have learned to fool themselves with phrases, have professed this Pantheistic faith; but common sense finds no lodgment for any such vapory notion. The position of the Theist is intelligible; so is that of the Atheist; but Pantheism is only an adroit attempt to make something out of nothing.

Professor Tyndall says that it is not unscientific to believe in the existence of a personal God, in a Being of Infinite power and wisdom and love, who created the Universe and controls it; whose intelligence finds expression in the wonderful adaptations of Nature, and whose will directs all the natural forces; who is not fettered by the laws which he himself has ordained, but is able to act freely from without upon the great system of causation, changing the issues of Nature according to his wisdom.

On the other hand, it may not be unscientific to believe in the eternity of matter, and in all those doctrines of scientific materialism by which the soul is identified with the body and the existence of God is resolutely denied. But the attempt to find a half-way house somewhere between these two positions is well described by Sam Lawson's phrase. It is nothing more nor less than an effort "to hit the happy medium between truth and falsehood."

Our LORD never did command the New Testament to be written; He never did command us to read it; but if that book be true, and we affirm that it is, then He did establish a church, and commanded us to *hear it!* The Apostle wrote that there should be *one* church, *one* faith, *one* baptism. All that was given us to do by JESUS CHRIST was to hear the Church. Obeying in this, our skirts, as individuals, are clear. This Church was established, and the "keys of Heaven" given it long before the gospels were written; and hence these writings are only valuable *because* they were the work of the Church, or its authorized teachers. Now he who rejects the authority of the teaching body established by CHRIST, and holds to the individual interpretation of His word, as does the *Independent*, has gone more than half-way toward infidelity. Those people whom the *Independent* shows up so ably are a great deal more logical than it. When one has rejected *authority*, then he is at liberty to conjure up any manner of thing to suit his own fancy. When he ceases to hear the Church, he is certainly under no obligations to believe in the New Testament; and, if revelation be rejected, then we can not see why the GOD of the Pantheist is not just as logical as the GOD of the Deist. There can be no half-way house, because there is no starting-point. We can not see by what right the man who has made a religion for himself accuses another who has done the same thing of a wrong. Protestantism must stick to the theory that, whatever a man believes to be right, is right *for him* — in other words, that there can be no error in religious matters, except a man go against his own convictions. This being the case, there can be no common starting-point — no common conclusions — and hence the editor of the *Independent* utters an absurdity when he heads his article "No Half-way House!" He who hears *the* Church and the Atheist occupy the two extremes — there is nothing common between them. All between them have something in common with each; but between those who reject all authority, and those who accept the authority of CHRIST'S Church, we can see no logical half-way ground.

"GETTING EVEN."

LORD BACON, in one of his essays, has defined revenge to be a kind of wild justice — a justice that we should expect to find disappearing before the advance of civilization. Far be it from us to take issue with the distinguished essayist on a subject which he had studied in all its points — but living, as he did, in times when the world's affairs were not ordered as at the present day, we may be excused if we dissent from the second half of his proposition. Revenge, in truth, is but the justice of the savage; and yet, as we ascend in the scale of civilization, we do not find that the spirit is the less strong and impatient of constraint. Men refined, cultured, and seemingly imbued with the Christian sentiment of forgiveness, only await the opportunity to hunt down the party who has done them wrong, and to exult over him in his fall. The precept of the Divine Master, to turn the left cheek when the right has been struck, is not only disregarded, but made the subject for irreligious witticisms in the mouths of irreverent men. There is something singularly unaccountable in this desire for revenge, which seems to have such deep-seated roots in the human breast. It is unaccountable, from the fact that the satisfaction is, in truth, no satisfaction — nothing which can redound to the profit or credit of the one seeking it. We see great examples every day, which teach us this singular fact. Men engage in business, transact operations which involve millions of dollars, and, in consequence of some indiscretion on the part of a fellow-operator, or spite, instigated by some previous grievance, do not succeed so well as they had anticipated. The aggrieved party immediately resolves that he will, at the first opportunity, "get even" on the one who has done him the injury. The opportunity may not offer itself for years; but the *vendetta* is not forgotten, and the barb rankles in the flesh. The late dispatches from the East inform us of the failure of one of the wealthiest and most successful business men who has sprung into Wall Street prominence during the past few years. His rise was sudden, and those who witnessed his rapid advance said that it could not last. Unfortunately for him, as it afterward appeared, he managed to get the best of another large operator in a business transaction, and an open rupture was the consequence. A certain stock was on the market, and his enemy succeeded in involving him. It was easy for him to have let him off without loss to himself; but the old resolve to get even was uppermost in his mind, and he found pleasure in the ruin which he had effected. It appears that preachers of the present day do not teach the spirit of forgiveness from the pulpits as they should. Though, as has been truthfully said, "Man's inhumanity to man makes countless millions mourn," yet the importance of the text seems to be singularly overlooked. Revenge is a barbarous spirit, which, when found in the heart of the man who lives among civilized people, indicates that dregs of savagery have not all been washed out by the waters of time. It is a spirit in which there is no reason; but, on the contrary, one wherein exists a most shameless ignorance of justice, or that great motive of all motives — self-interest. Ask the man who is seeking the blood or the ruin of his neighbor, what he expects to gain from his pursuit. Can he answer? He will explain to you that at some past time his neighbor has committed such an offense against his fortune or his good name, and that he is bound to "get even." In what? you may ask. A flashing eye and clinched teeth are the only answer.

Let us consider this subject in a Christian point of view, and see how one may "get even," in truth, for a past offense. Granted that we have been most grievously injured. We will bide our time for our revenge, and the time will always come. Affliction may descend upon the person or family of the one who has offended us, or we may be in a way to do him a service which he can not do for himself. Savage justice, which men call revenge, would tell us that now is our time to get even — now the time to get satisfaction. Do this or do that which may embarrass him in his weak and unprotected condition, and then we may exult indeed. Only this, and nothing more, and we have the satisfaction for which we have waited year after year. Is not this a small return for the offense which was once offered? Consider it well, and you must, perforce, admit that it is. But the Christian sentiment, that men so willfully disregard, suggests another course. The time has offered itself for satisfaction in earnest. Go to him who has offended us — the undertaking may be one at which the old savage spirit, lurking in our hearts, rebels — but go to him, take him by the hand, and offer to do that for him for which his affliction has incapacitated him. We have thirsted for revenge so long, we have it — for coals of fire of fiercer heat were never heaped upon human head than we have upon the head of our old enemy. We cried aloud for satisfaction — we have it. Out of one who hated us — who had not only wronged us in his heart, but by deeds — we have made a friend. Not the friend who is willing to use our means, to drink our wines, and feed upon the viands of our table — but one who, when the opportunity shall offer itself, will lift us when we have fallen, and comfort us in our affliction. But is this all the satisfaction which we have gained? Is there not the satisfaction at heart which every man must feel who has done a kind and charitable action? Place all this by the side of the satisfaction which the vengeful man feels who exults in the downfall of his enemy, and then honestly declare who has had real satisfaction. When will men learn to choose the last mode of revenge? When all men hear the teachings of the Church. F.

SPIRIT OF THE CATHOLIC PRESS.

WRITING of Catholics and the Centennial, about which there is so much talk at the East, the editor of the Philadelphia *Standard* says:

Catholics can not be indifferent to the approaching great celebration of the one hundredth anniversary of American Independence. Taught by faith to submit "to the powers that be," they are found in every nation, and under every form of government, to be good citizens.

In these United States, Catholics enjoy many privileges in common with their fellow-citizens, and love their country as ardently as do any members of the Protestant sects. They do not feel themselves strangers in this great country. How can they, when, on looking at its map, they see that it is dotted with Catholic names, St. Louis, San Francisco, St. Augustine, Santa Fe, which speak to them of the Catholic settlers, and chiefly of the devoted missionaries, who first traveled the prairies of the great West, and sailed down its mighty rivers to explore their wonders, and to preach the faith to the wandering tribes. What reminiscences do the names of La Salle, Marquette, Des Moines, and countless others, call up in the mind!

But particularly do the Catholics of America remember heroic Maryland and its gallant sons. What heart does not thrill at the name of Carroll of Carrollton, who signed the Declaration, and pledged his immense property, his life and sacred honor in the cause of freedom.

Coming down to more recent times — forgetting, for a while, the Catholic missionaries, the Catholic settlers, and the Catholic patriots — we can not but remember how much of the amazing material progress of the last hundred years is due to the labors of Catholics. Consider the thousands upon thousands of hardy Irishmen and Germans who have poured into this land, and who, by toil and sweat, have helped to make the desert blossom as the rose, to level the forests, to settle the waste places, to build up the mighty cities, and to make this Republic — which is the land of their adoption — the land where they can enjoy their religious liberties; to make this Republic, we say, the grandest and most powerful nation of the world.

IT is not often that we have to differ with any of our Catholic contemporaries, especially with our very able friends of *The Catholic*, of Pittsburg; but we can not believe, with it, that the Peace Commission appointed by President Grant to deal with the Indian question is calculated to do any good. We call attention, in this connection, to an interesting article, elsewhere in this paper, from the *New Mexico Daily Union*, concerning the treatment of Catholic Indians by this *Christian* Commission. We agree with *The Catholic*, that —

They who conclude that all the efforts made for the reclamation, if we may so speak, of the Indian tribes from barbarism, and their initiation into the mysteries of Christian civilization — for civilization is not worth much that possesses not Christianity for its basis — have been, and will in the future prove fruitless, evince but a sorry acquaintance with a problem of vast moment — one exceedingly disquieting and full of solicitude for the millions of citizens who tenant this continent. The reason we would assign for the miscarriage of the enterprise is, that selfish and interested motives were allowed, on our part, to insinuate themselves; and afterward, by the corruption thus engendered, blight the character of the work undertaken, and weaken, if not altogether destroy, the confidence which the Indian was disposed to place at first in his pale-faced brethren. Impatience had been constantly at work, urging the abandonment of this, and the adoption of that policy, until whatever good has been achieved, by a temporary application of prudent care and nurture, until lately ran the risk of being effaced by the exorbitant demands of this unreasonable feeling. So in reality we may say that the vacillation manifested by the nation forbids it ascribing to itself (with the exception of the period embracing the last few years) any Indian policy. It is only by the maintenance of the strictest faith, by pains and careful tutelage, that a policy contemplating the advancement and civilization of the Indians can be inaugurated; and it is only the spirit of the

Gospel can so dispose the heart of man to an observance of this course. Christianity alone can do for the Indian the duplex favor of regeneration and civilization. The sword can never effect, no matter how valiantly wielded, so much advantage as the peaceful, gentle resources of devotion and love.

But we can not join with it in rejoicing over the action of the Administration and its Commission. When the last three centuries have proved that the Church was the only power that ever did civilize an Indian, it is time for our Government to lay aside prejudice, and come squarely out with the appointment of Catholic missionaries to deal with the question. Says *The Catholic* again:

We Catholics know that the church to which we proudly belong can civilize the savage of the plains just as surely and readily as she has brought the light of civilization and Christianity to the barbaric hordes which once desolated the fairest portions of the globe. She, if she is allowed to pursue her own course in her own way, freed from the presence of impertinent intruders, and supported in her career and demeanor of righteousness by the voice of prevailing justice, will give a good account of herself in every field in which she finds herself. She seeks fair play; and what she fails to accomplish, with this right assured her, she boldly asserts, with the pages of history to sustain her declaration, can not be achieved. We trust, too, that irrational antipathy and bigotry will be excluded from the minds of those connected with the management of the affairs of the Indian Bureau, so that a larger measure of benefit may accrue to the parties in whose interest it professes to have been organized. We ourselves hesitate not to express our belief that, by and through the "peace policy" alone, can the dearest and most heartfelt aspirations of the country be gratified. We conscientiously and emphatically believe that only by an adherence, patient and forbearing, to this principle, can the interests of both white and red be promoted. Treasures may be squandered in fitting out military expeditions to exterminate — for they can not civilize our nomads — but in what way are we thereby profited? The folly of such a course must have declared itself to every thinking citizen of the community. The immorality of the proceeding should make us blush. We slaughter the innocent, as in the Piegan massacre, and rarely, if ever, reach the so-called offenders, who take refuge in the fastnesses of the mountains. The policy of warring with the Indians, save in exceptional cases, has always proved disastrous to us; and it is high time that we would, as a matter of statesman-like importance, confine ourselves to a peaceful one, more consistent with the wants of civilization, and more in keeping with the teachings of Christianity.

It seems that the Common Council of Cincinnati have been attacked with the compulsory education mania, and the *Telegraph* thus comments on their conduct:

We are blessed with a School Board that has succeeded so well in educating the rising generation by example, that it has squandered, by profligate expenditure of other's money, nearly a million of dollars in the present unexpired official year. By jobbery of various kinds, the School Fund is now exhausted—there is not a cent in the Treasury to pay the current expenses of the balance of the year. Notwithstanding this condition of affairs, this confession that the School Board, as a body, is totally unfitted to administer this department of city government, it exercises by law, full control over public education. The Common Council, however, either thinking the field of labor too large, or judging that where there were such large sums of money so loosely handled, a part might be safely secreted for private purposes, has invaded the kingdom of the School Board by originating a bill of compulsory education. Probably this was done at the suggestion of the great policeman, Bleaks, who lately recommended that children should be swept from the streets during school-hours as a public nuisance, and incarcerated in the great moral reformatories of the land, the public schools. If Bleaks has been their adviser, or has instigated, by the profundity of his wisdom, this action of the Council, it has thought proper to discriminate among the children who do not attend school, and to confine its undesired and tyrannical guardianship to the news-boys. This was exceedingly magnanimous. It proposes to try the newly-fashioned manacles of compulsory education on those who are the most helpless, whose wrongs would be apt to excite the least interest. If the complaints of this poor, friendless class were unheeded, then it would be in order to force children, without distinction, into the public schools. The act of the Council would contribute a precedent for the approaching Constitutional Convention.

The manœuvre has been quite cunningly devised. Some members of our Council can turn every thing to profit — even the news-boys. According to the proposed enactment, no child will be permitted to sell newspapers on the street without a license, to be granted only on condition that he attends school for at least, we believe, three months in the year. It is not added that they will be required to pay for the license, but we suppose that this is implied, that the perquisites of the Mayor and the Council may be increased. Now we would ask by what authority vested in the Council it will pass an ordinance, unjust, heartless, violating the individual liberty of a news-boy, as important and as inviolable as the individual liberty of those who engage in this mean, petty oppression? On what ground do they demand, as a preliminary to a lawful traffic, three months, or one day, or one hour of attendance at school? There is no more authority in the Council or in any department of city or State government for this requirement in a boy than in the full-grown man—no more in selling newspapers than in another trade. The act is an illustration of the obtuse ignorance that pervades a Council that lords it over a much suffering community. It is an infamous outrage to present such an ordinance, and it would be ridiculous if it were not so meanly criminal. Our Council is an assembly of mighty potentates—but in the punishment they intend for the news-boys they have gone far beyond the bounds of their office. These children employed in this calling are orphans, or have poor parents depending upon them for daily support. The virtuous Council, papreciating the benefit of education, that is visibly lacking in so many of them, would deprive them of the means of living, by sending them by force of law to school.

No doubt those who favor the act have decided, with all the judgment that God has given them, that it is better to starve and die than to learn to read and write. But, apart from this consideration, if these boys were millionaires, the city has no right to refuse them permission to engage in any lawful business because they are ignorant. Ignorance is not a crime which civil law can punish, nor can civil law make it a bar to gaining a livelihood. It can be and ought to be, however, a bar to holding political offices. Let the City Council enforce it for its own body, and the majority will drop from the roll, and by the exclusion of this class we will not be troubled with any more of such foolish legislation and contemptible schemes to tyrannize over the young and the poor.

THE *British American Presbyterian*, published at Toronto, Canada, gives some reasons why it "rejects the Apocrypha," as follows:

1. Because it (*sic*) was never written in Hebrew.
2. Because it was never quoted by our Lord.
3. Because it was rejected by the canons of the Jews.
4. Because it was rejected from the canons of Scripture by Origen, A. D. 200. St. Epiphanius, A. D. 358; and St. Jerome.

Besides these reasons for rejecting the Apocrypha in general, we especially reject the books of Maccabees as uncanonical and uninspired:

1. Because Pope Gregory I, A. D. 590, did so; and, by the late Vatican decree, that must be an infallible judgment.
2. Because the author distinctly disavows inspiration, saying—"If I have done well in writing this history, it is what I desired; but if not so perfectly, it must be pardoned me."—2, Macc. xv.: 39.

These are quoted by the Montreal *True Witness*, and commented upon as follows:

1. What does the writer in the *British American Presbyterian* mean by the *Apocrypha?* He should at least have given a definition, or explanation of the term. But for the present, we will assume that he means those books of the Old Testament, only, to which, by Catholics, the term deutero-canonical is applied; and this premised, we thus reply to his objections against them, in that they were not written in Hebrew.

2. But the same objection may be urged against other books of the Old Testament, as, for instance, against a great part of the book of Daniel, and that of Esdras, or Ezra, which Protestants receive into their canon. These were written, not in Hebrew, but in Chaldaic, as were also many of the books which the Protestant canon rejects. It does not, therefore, follow that, because a book was not written in Hebrew, therefore it was not inspired, or that it was inspired because written in Hebrew.

3. But our Lord never quoted from the Apocrypha. Whence did the *British American Presbyterian* derive his information? Some fragments of our Lord's sayings have been handed down to us in the books called the Gospels; but these contain but little, but a very little of what our Lord actually did say. Indeed, besides what is recorded about Him in the Gospels, there are so many other things that He said and did omitted, that the writer of the work called the Gospel of St. John is of opinion that the world itself would not contain the books that should be written, "if they should be written every one." All that the *British American Presbyterian* can say is, that in the very brief memoirs, in our possession, of the sayings and doings of Jesus, it is not recorded that He ever quoted from certain books. But this proves nothing either way, either for or against their inspiration.

4. There is a difference between "*rejected from*" and not being *received into* the canon of Scripture. For instance: many of the books of the New Testament now received as canonical, were, for many centuries, "*omitted*" though not "*rejected from*" the canon: *e. g.* the Epistle to the Hebrews, Epistles of St. James, St. Jude, and Second St. Peter *cum multis aliis*. These books were not pronounced canonical, but neither were they condemned as uncanonical. So also was it with some of the books of the Old Testament, which the Church now places on her list. These were left out from the canon by the Jews of Palestine; though before the advent of our Lord, the Jews of the Dispersion, who used the Septuagint version—and from whose hands the Christian Church received the Sacred Scriptures, included the so-called *Apocrypha* in their canon.

5. It is false that they were rejected Origen, by St. Epiphanius, or by St. Jerome, though they did not cite them as canonical in their controversies with the Jews. And even this, if true, would prove nothing for or against their inspiration—since neither of Origen, nor St. Epiphanius, nor of yet St. Jerome can the attribute of infallibility be predicated; and none but an infallible witness is competent to determine the canon of Scripture.

In like manner we reply that it is false that Pope Gregory First rejected the book in question from the canon.

And again it is false, that the author of the Second Maccabees "distinctly disavows inspiration, saying," in the language attributed to him by the *British American Presbyterian*—"If I have done well in writing this history, it is what I desired; but if not so perfectly, it must be pardoned me"—V, 39. What the writer really does say is:

38. "I also will here make an end of my narration.

39. "Which, if I have done well, and as it becometh the history, it is what I desired," etc.

Thus it will be seen that the writer of book Second Maccabees betrays no doubts as to whether he has "done well in writing this history," but only as to whether he has written in a style becoming the subject by him treated; just as also does St. Paul in his Second Epistle to the Corinthians, xi: 6, who pleads guilty to being "rude in speech," *idiotys to logo*, though perfect, or not wanting in knowledge, *all' ou ty gnosei*. That this is the meaning of the writer of Second Maccabees; that it is for the manner of his narrative, or style which is his own, that he asks the indulgence of the reader, and not for the matter thereof, is patent from the words of the next verse, "so if the speech be always nicely framed, it will not be grateful to the readers." The writer thought, as did St. Paul, that he might be rude in speech, or open to criticism as to style, though not deficient in knowledge.

But to what must we attribute the misquoting of the Second Maccabees, xv: 39, by our *British American Presbyterian?* to ignorance, or that strong tendency to mendacity so conspicuous among our Evangelical acquaintances? We incline to the hypothesis of ignorance, and the more so, because the same *British American Presbyterian* betrays his gross ignorance on the subject of which he is treating, by alluding to the books of Maccabees as if they were written by one and the same person; for the same silly reason that he assigns for rejecting the second book, he also assigns as the reason for rejecting the first. He had known that the author of one of the books was not the author of the other, even the *British American Presbyterian*, would have seen that his argument, even if conclusive, against the inspiration of the authority of the second book would prove nothing against the inspiration of the author of the first.

But after all, there is no use arguing about the Canon of Scripture with Protestants until they tell us how that canon is to be determined. Is there any rule or principle by which this is to be done? How, for instance, does the *British American Presbyterian* know that any book of which the Bible—say the Gospel of St. Luke, was composed is inspired?

FARM NOTES.

A PETITION is in circulation among the farmers asking Congress to allow the importation of sacking-material free of duty. It is affirmed that this tax has almost a local bearing, and makes an unjust discrimination against the farmers of the Pacific States. There is much in this, and the petition should be heeded. In this connection, we are glad to notice a disposition on the part of the farmers of the State to help themselves. The editor of the GUARDIAN was one of the first writers in the State to urge the promotion of Farmers' unions, banks, warehouses, etc., and we are much pleased to see the universal interest manifested, and hope to see them so far successful as to protect themselves against being robbed out of the profits of the coming crop as they were out of those of the past.

CULTIVATION OF NUT-TREES.—At a recent meeting of the Farmers Club of Sacramento County, the question of the cultivation of nut-trees was discussed.

Williamson said that the pecan-tree was an easy tree to raise from a nut, but hard to raise by transplanting, as it sends down a large tap-root which has to be cut. Some think that a tree that has been transplanted is better than one that has been raised directly from the nut. A transplanted tree will bear earlier and is more prolific. It will send down a tap-root and also lateral roots, while a tree naturally has only a tap-root. The butternut-tree can be grown in this country, but it does not grow so readily from seed as the black walnut. It grows very slowly in this climate. The sun seems to affect it considerably. In San Josè they do quite well. He had never seen a tree here over four years old, and they were all comparative dwarfs. They never grow higher than six feet. The California walnut will grow twelve feet high in a few years.

Murphy asked information in regard to the almond, what kind of soil is best for it, what sized tree is best to transplant, and what kind is best for the California market?

Williamson said that, as regards soil, the almond will succeed on almost any soil we have. It will succeed on drier soil than any other tree, if it is on its own root, and if on a peach root, it will succeed where it is too dry for the peach itself. He considered the Languedoc the only variety that is worthy of cultivation. We have many kinds of seedlings, but he had never seen any one that will compare with this variety. The paper-shell almond is comparatively worthless. The tree is scrubby, ugly, and crooked, to begin with. Then it is not very prolific, and not only that, but the nuts are so soft-shelled that the birds destroy them all. There are risks in growing almonds in this valley because of the spring frosts. There is less risk on the high lands than on the low lands; in fact, he thought, there was very little risk on high lands. The tree is not more liable than any other tree to be injured by excessive water. They will stand more exposure, either wet or dry, than the peach-tree. The raising of the nut is very profitable, and is destined to become a matter of importance In this State.

Major Beck wished to call the attention of the club, to a tree called the malva. He presented a scrap from a newspaper, reprinted from an editorial in the *Alta*, describing the wonderful tree. The tree grows leaves in profusion, and the cattle are very fond of them. Bees make honey from the flowers, and the body of the tree is so fibrous that it requires but little labor to convert it into ropes, coarse cloth, etc. The article advocated its introduction into this State, as it is found to thrive in our climate and soil. Major Beck moved that a committee be appointed to consider the matter, and report at the next meeting. He said he had experimented on the mulberry-tree, on jute and ramie plants, and a thousand other kinds of trees and plants that we suppose were valuable. He did not know any thing of the facts in this case, except that he cut it out of a respectable paper. If this is a correct report of the qualities of the

plant, he thought this club should take it into consideration.

Several members expressed themselves acquainted with varieties of the tree which grew in this vicinity.

The matter was referred to a committee composed of Johnston, (Chairman) Aiken and Williamson.

Williamson said he had expended about $300 in trying to grow the American chestnut, and had signally failed in every instance. Still he thought there were localities in the State where it would flourish. It is said to thrive in the mountains, say in the altitude of Dutch Flat. The Spanish and Italian chestnuts will succeed well here. He did not know why the American chestnut would not succeed, but thought it was due to the presence of alkali in the soil, and the extreme heat of the sun. He failed in trying to make the hickory-tree grow.

Manlove and Aiken said they also had failed in their endeavors to raise hickory-trees.

Hoit said he obtained, four or five years ago, some chestnut-trees called "Italian," and planted them in sandy soil, and succeeded in raising about fifty trees; but in transplanting them to a low sediment soil he lost all but about ten or twelve, and they have grown very vigorously, and show no signs of decay.

Major Beck said that in his travels down the coast he stopped at a dairy farm. The warm water in which milk-pans, pails, etc., were washed was run out into a ditch, and on the side of this ditch a row of trees was planted. The tree nearest the house was fourteen or fifteen feet high, and the other trees were smaller, gradually downward as they were further away from the house. He wanted to know why it was so.

Rutter thought it was the heat of the water, for the reason that Nature requires heat. The tree nearest the house received the most heat, and grew faster on that account. Besides, the nutritious elements contained in the milky water might have contributed to the growth of the tree.

Hoit thought the soap in the water had something to do with it, as it was a great fertilizer.

Club adjourned for one week.

PLEASANT HOMES.—When we have traveled through some of our valleys, we have noticed a most striking contrast between those which have farmer's homes in them, entirely bare of any kind of trees or plants around them, and those where the occupiers have planted fruit-trees, shrubbery, evergreens and flowers. There is hardly any thing that causes so much regret in us in our travels as the almost entire want of home embellishments in some places, as in the majority in the Sacramento and San Joaquin valleys; while generally in the Napa and Sonoma, we have been perfectly enchanted with the farm-houses there, ornamented with shrubs, vines and climbers, lawns, evergreens and shade-trees. There is nothing in nature so refining to man as to be surrounded at home with these beauties, most of which are in the reach of every one who is able to own real estate. If a farmer, or even a mechanic or laborer who owns houses and lots, should devote an acre of land, or less, to grass-plats, lawns, and pleasure-grounds, judiciously but rather sparingly planted with evergreens, interspered with a few cherries, Siberian crabs, or deciduous ornamental trees, and also a few flowering shrubs and climbing vines, such a piece of ground would soon be worth any other ten acres of the farm, and so in proportion to other lots.

Children all love flowers and beautiful shrubbery, and, above all, they love an ornamental grass-plat or lawn for a play-ground, where toil and labor can be sometimes dismissed, and recreation and true enjoyment drawn in their fill. It requires little to induce children to learn to decorate a home. Give them the opportunity, and with but little outlay, they will soon increase the value of that acre one hundred-fold. When shrubbery and evergreens are once planted, they will need good culture for a few years, and after they get a good start, the plat may be laid into grass, and with watering is summer, if possible, soon a beautiful grass-plat and shady lawn will bless the entire household for all their labor and expense.

STATE BOARD OF AGRICULTUREL.—At a recent meeting of the Board of Directors of the State Agricultural Society, Messrs. Cox, Ross and Carey were appointed Committee on Stock Grounds. The privilege of selling pools at the next State Fair was given to Chase and Covey, for $2,500. Committee on Speed programme as appointed by the President, are Messrs. Boruck, Green and Mills; Committee on Agricultural products, Implements and Machinery—Messrs. Hamilton, Chamberlain and Briggs; on Departments Nos. 3, 4, 5 and 6.—Messrs. Ross, Green and Boruck. Board adjourned to meet on Tuesday, March 18th, at 7 P.M.

A SILK COMPANY FORMED.—A corporation, called the San Francisco Sericultural Association, has been formed in this city, with a capital stock of $400.000. The objects are: raising silk-worm eggs, raising and reeling raw silk, in the counties of Sonoma, Napa Alemeda and Los Angeles. The Trustees are, Romulus Bonhomme, Seixas Solomon, Julius Jacobs, A. J. Godchaux and E. Brown.

VARIOUS NOTES.

THE celebration of the four hundredth anniversary of the birth of Copernicus gives the Cincinnati *Commercial* another occasion to display its ignorance. It says:

> The project of honoring Copernicus was offensive also to the Jesuits and the Ultramontane party. The Copernican system was condemned, by a decree of Pope Paul V, in 1616, which was not revoked till 1821, by Pius VII.

We desire to be instructed, says the *Telegraph*, as to the nature of the offense which any honor shown to the memory of Copernicus could give to any Catholic Pope, bishop, priest, or layman. The Church, of which he was a worthy, exemplary, and learned priest, cherished the memory of Copernicus as one whose life illustrated the truth that she is the mother of science. The schools of Rome welcomed this learned Polish priest; the Jesuits vied with the other religious orders in extolling him for his learning; he was the intimate and esteemed friend of the Pontiffs of his day. The most prominent of the so-called Ultramontane party have strewn the richest and most enduring garlands upon his tomb. They have been loudest in praising his learning.

Neither Paul V nor any other Pope ever condemned the Copernican system; therefore, Pius VII could not revoke the condemnation. From the days of Copernicus, his scientific theory has been freely taught in all the universities of Europe. What Paul V. condemned was something quite different. He condemned the statement of Galileo, who maintained that the Copernican system was not only a theory of science, to be supported by the logic of science, but a truth that could not be denied, because it was taught by the Holy Scriptures. It was this unlawful mingling of human and divine knowledge that the Pope anathematized. Neither Copernicus nor any of his disciples, among whom was Galileo, who tried to rob Copernicus of his glory by assuming the airs of an originator of the Copernican theory, were ever molested for their scientific views.

THE KING OF SPAIN.—The disgraceful abdication and flight of the hireling Savoyard Amadeus, "whose own the sheep are not," and the impossible attempt of getting up a "Republic," so called, in Spain, points to the probabilities of the coming recognition of Don Carlos, by the Spaniards, as their King. He is making prodigious progress, and the hearts of all true Spaniards are with him. This makes it of some interest to tell where, and how, rest the claims of Don Carlos to the throne of Spain.

Don Carlos is the grandson of Don Carlos, the brother of Ferdinand VII of Spain. Ferdinand, in 1830, under the influence of the young wife of his old age, issued a decree, by which he attempted to abolish the *salic* law, excluding females from succession to the throne of Spain. This was in favor of Isabella, his only child. On the death of Ferdinand, a large number of the Spanish people supported Don Carlos, the younger brother of Ferdinand, as the true heir of the throne. In 1845, this Don Carlos, called by the Carlists Charles V of Spain, renounced his rights to the throne in favor of his son, Juan Carlos; and the latter, in 1868, renounced his rights in favor of the present Don Carlos Maria-de-los-Dolores Joseph, who was born March 30th, 1848, and will therefore, next month, be twenty-five years of age. His title will be, when he gains it, Carlos the VII, of Spain.—*Freeman's Journal.*

THE ANGELUS.

THE following pastoral instruction, by his grace the Archbisop of Mechlin, Primate of Belgium, has just been translated, and we present it to the readers of THE GUARDIAN with the hope that it may, during this holy season of Lent, kindle a greater devotion to the Angelus. The piously inclined will find it full of instruction—those not so inclined can skip it:

To the Clergy and Faithful of our Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN:

Advent is drawing to a close, and the feast of Christmas approaches. You are aware that it has been instituted to celebrate the great mystery of our redemption, of the coming of the *Desired of Nations*[1]—the Saviour promised from the beginning, the Lamb of God prefigured by the ancient sacrifices, the Christ foretold by the prophets, of God made man for the redemption of the world. The Apostle St. Paul spoke of this mystery when he said: *And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto Angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.*[2]

But not only does the Church celebrate every year the most gracious coming of Jesus Christ, she desires, also, that a constant return of thanksgiving for this great mystery should be offered to God. Thus, during the holy sacrifice of the Mass, both priests and faithful are required to thank God for the ineffable benefit of the Incarnation of the Word, and to do this on their knees; the priest, after having recited these words of the Gospel of St. John: *In the beginning was the Word, and the Word was with God, and the Word was God*, kneeling, thus continues: "And the Word was made flesh, and dwelt among us"—*Et Verbum caro factum est, et habitavit in nobis;*[1] and the faithful, together with the priest, after having in the Creed confessed the Divinity of the Son of God, kneel likewise at these words: "Who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man"—*Et incarnatus est de Spiritu Sancto, ex Maria Virgine, et homo factus est.*

Nevertheless, dear brethren, the Church does not rest satisfied with her annual commemoration of this great mystery, nor with the habitual remembrance thereof in the prayers of the Mass; her maternal heart has suggested to her a method by which she recalls it to our minds, not only every day, but even three times a day, by the sound of the Angelus bell.[2] Have you ever considered, dear brethren, what a sight is presented, indeed worthy of the attention of the heavenly court, when the faithful of all nations kneel down three times a-day in order to offer to God that act of faith, of adoration, of thanksgiving, of love, of contrition, and of confidence, which is known by the name of the Angelus?

In fact, my dear brethren, the Angelus is primarily an act of faith in the Gospel narrative, which it sums up in these words: "*The Angel of the Lord declared unto Mary and she conceived of the Holy Ghost.*" It is likewise an act of faith grounded upon those words of the Gospel: *Behold the hand-maid of the Lord, be it done unto me according to Thy Word.*[3] *And the Word was made flesh and dwelt among us.*[4]

But the Angelus is not only an act of faith, it is also an act of adoration, of thanksgiving, and of love; for the Angelic Salutation, which is thrice repeated, comprises all these sentiments and effects of divine grace. Yes, the *Ave Maria*—which may truly be designated an harmonious concert of earth with Heaven, since the first part was composed by the Angels, and the second by the Church Militant—is an act of adoration, of thanksgiving, and of love. Do we not adore, love, and praise Jesus Christ while we say to His mother: *Et benedictus fructus ventris tui*—"And blessed is the fruit of thy womb?" Is it not the same act as that which St. Paul made when, after speaking of the living God, the great Apostle concludes with these burning words: *Qui est benedictus in sæcula*—"Who is blessed for ever."

The *Ave Maria*, also, contains an act of sorrow, for it is with a contrite and humble heart we repeat: "*Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.*" And is not this act of humble sorrow at the same time an act of hope, when we offer it to God after invoking the intercession of her who is "*full of grace, blessed among women,*" and exalted to the dignity of Mother of God in order to give us Jesus Christ, the sole foundation of our hope? Yes, the Angelus is an act of hope grounded upon the infinite merits of the sole mediator of justice, and the powerful intercession of the Blessed Virgin Mary, the universal mediatrix of prayer and of grace.

Moreover, dear brethren, when we search into the origin of the Angelus, of that solemn act of hope, we find that it took birth and development amid the trials of the Church, of individual souls, and of Christian nations. The Angelical Salutation was, first of all, recited in the evening, then at day-break as well as at sun-set, and, lastly, in the morning, at mid-day, and in the evening to the sound of bells, in order to unite the faithful in prayer, and thus more efficaciously to draw down the blessing of God on all His creatures.

But if this devotion received its origin amid the sufferings of the Church and of the world, this surely, beloved brethren, is not the time to forget it. On the contrary, this is precisely the moment in which it should be recalled to the rememberance of those who have abandoned it, and rekindled among those who observe it with indifference, for public calamities and spiritual dangers are ever increasing. Yes, that hour is come in which it behooves us to offer to God the homage of the Angelus, and on our bended knees, in unison with thousands of prayerful hearts, thus thank Him for the ineffable love He has manifested for us in the incarnation of the Word, and so endeavor to make reparation for the blasphemies which are so freely circulated, in this our day, by multitudes of blind, ungrateful men.

Priests of Jesus Christ, make it, then, your special care to rouse a spirit of devotion to the Angelus in the hearts of the flock entrusted to your care. Accustom the children to say it, not only in the church, but also in their own families. Let all teachers, and those who are occupied in education, instruct their pupils in the knowledge and love of this pious practice. Parents are readily induced to follow the example of their children. Be careful to follow the general custom of the Church, in having the bell rung three times each day to announce to the faithful the hour of the *Ave Maria*—that hour in which all should unite in prayer to appease God's wrath and draw down His blessings.

And I beseech you, my beloved brethren, to unite yourselves with that multitude of souls who, throughout Christendom, faithfully observe this act of solid piety. In order to encourage you in it, we will proceed here to place before your mind the indulgences granted by the Sovereign Pontiffs to the recitation of the Angelus.

Benedict XIII, by his Brief *Injuncta nobis*, of the 14th September, 1724, granted the following indulgences:

1st. An indulgence of 100 days *each time* the Angelus is said, *either* in the morning, *or* at mid-day, *or* in the evening, with a contrite heart, kneeling, and at the sound of the bell.[5]

---

1. Aggeus, ii: 8.
2. 1 Tim. iii: 16.

---

1. John i: 14.
2. The Church celebrates the mystery of the Incarnation on the feast of the Annunciation, and the mystery of the birth of Jesus Christ at Christmas. But the words of the Gospel of St. John, which we recite kneeling: *Et verbum caro factum est; et habitavit in nobis*, recall to our minds both the incarnation and the birth of our Saviour: *Nativitatem in utero, et nativitatem ex utero.* It is the same with the words of the Creed: *Et incarnatus est de Spiritu Sancto ex Maria Virgine et homo factus est;* and the same is to be said of the Angelus, where the text of St. John is reproduced. The Angelus, indeed, recalls to our mind the whole mystery of redemption: *Ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur.*
3. Luke, i: 38.
4. John, i: 44.
5. Whether the bell be blessed or not, whether belonging to the Parish or not, or to the community or not.

Consequently, they who recite it three times a day, at the three appointed times, gain 300 days' indulgence.

2d. A plenary indulgence, once a month, for those who have recited it every day, *either* in the morning, *or* at mid-day, *or* in the evening, upon the usual conditions, namely, confession, communion, and prayers for the Church.

To gain these indulgences, it suffices to recite the Angelus, with the three Hail Marys, as it may be found at the end of this pastoral, without any addition.[1] It suffices, also, to recite it at the sound of any bell whatsoever. The faithful who live in a country where the Angelus is not rung, may gain the indulgence by saying it at the same hours, or thereabouts, in which it is usually rung, as has been decreed by Pius VI in his Rescript of the 18th March, 1781.[2] On Sundays, that is, from the Saturday evening of each week until Sunday evening, inclusively, the Angelus is not said kneeling, but standing, as in Paschal time.[3]

You see, then, beloved brethren, that the Angelus is not only a powerful and most meritorious prayer, but it is also a prayer which is richly indulgenced from the treasury of the Church—the communion of saints. Continue then, or strive to become faithful to this sweet and efficacious devotion, and the ever-blessed Virgin, whom, with the angel, you have so faithfully saluted during your life, will come to visit you at the hour of your departure from this world, and you will then experience that it has not been in vain you have so often entreated her to pray for you *at the hour of your death*.

Given at Mechlin, under our signature and seal, and witnessed by our Secretary this 8th December, Feast of the Immaculate Conception of the most Blessed Virgin Mary, 1872.

✠ VICTOR AUGUSTE,
Arch. of Mechlin.
C. B. DE RIDDER,
Secretary.

ANGELUS.

V. Angelus Domini nuntiavit Mariæ.	*V.* The Angel of the Lord declared unto Mary.
R. Et concepit de Spiritu Sancto.	R. And she conceived of the Holy Ghost.
Ave Maria.	*Ave Maria* or *Hail Mary.*
V. Ecce ancilla Domini.	*V.* Behold the handmaid of the Lord.
R. Fiat mihi secundum verbum tuum.	*R.* Be it done unto me according to Thy Word.
Ave Maria.	*Hail Mary.*
V. Et Verbum Caro factum est.	*V.* And the Word was made flesh.
R. Et habitavit in nobis.	*R.* And dwelt among us.
Ave Maria.	*Hail Mary.*

The following VERSICLES *and* Prayer *may be said ad libitum.*

V. Ora pro nobis, sancta Dei genitrix.	*V.* Pray for us, O holy Mother of God.
R. Ut digini efficiamur promissionibus Christi.	*R* That we may be made worthy of the promises of Christ.
ORREMUS.	LET US PRAY.
Gratiam tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eundem Christum Dominum nostrum. Amen.	Pour forth, we beseech Thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection, through the same Christ, our Lord. Amen.

1. That is to say, each one is free to add or to omit the verse, *Ora pro nobis*, and the prayer *Gratiam tuam*.

2. Religious of both sexes, and other persons living in the community, who are occupied in some exercise of their rule when the Angelus is rung, may, without losing the indulgence, say it as soon afterward as they are free. (Benedict xiii, 5th December, 1727.)

3. During Paschal time, the *Regina Cœli* is said instead of the Angelus; but those who do not know it, may, without losing the indulgence, continue to say the Angelus. (Benedict xiv, 20th April, 1742.)

RECORD OF GERMAN PERSECUTION.

THE German Catholic Union has been holding one of the "Wanderversammlungen," which appear to pre-occupy the minds of the government functionaries so greatly at Essen. The meeting was very numerously attended, and passed a series of resolutions condemning, very forcibly, the projects of law now before the Prussian Chambers, and protesting against the difficulties which government has lately seen fit to throw in the way of all Catholic associations, as also against Catholics of being "inimical to the Empire."

PRUSSIAN LAW V. PRUSSIAN POLICE.

A few weeks back, the secretary and manager of the Mainz Catholic Union, Herr Radeke, was fined by the police authorities of the town and district of Stolberg, on the ground that he had transgressed against an article of the law on associations, by founding such an association at Stolberg without previously handing over the statutes to the police, and apprising them of the founding of the proposed new association. Herr Radeke had, as a matter of fact, simply presided at one of the "Wanderversammlungen," or traveling meetings of the Mainz German Catholic Union, and therefore there being no question of founding any new association, he could not apprise the police of such a proceeding. However, he appealed to the Supreme Court, at Aix-la-Chapelle, and this tribunal has just pronounced the complete reversal of the previous judgment by the police courts, and has declared that Herr Radeke, being completely innocent of any offense against the law, is to pay neither a fine nor the costs of the trial.

A CATHOLIC ASSOCIATION DECLARED TO BE PENAL.

The civil authorities at Amberg have refused to enter the Men's Catholic Association of that place in the list of authorized associations, and have furthermore declared, in an official document addressed to the Managing Council, that "the police authorities of the town and district will neither tolerate the said union, nor any other of the same description, and that they will not only not hesitate to denounce any attempt toward forming such associations to the courts of law, but will further have no hesitation in suppressing such associations by the most energetic means at their command."

AN OPEN AVOWAL.

The government authorities of Münster, (District and Province of Westphalia) have issued the following order:

"Although all government employés must know that they are bound to abstain from taking any part in associations of hostile and dangerous tendencies toward the State, it has nevertheless frequently happened, lately, that employés within our jurisdiction have attended the meetings of such associations, openly ignoring or misconceiving thereby the nature of the position which they hold under government. We are, therefore, obliged to warn all those officials who are directly or indirectly within our jurisdiction, particularly such as are inspectors or masters of schools, that they are to abstain from joining such associations, and from furthering the intentions for which they are founded, and, in general, from taking part in agitation which is hostile to the Empire.

"We specially designate as associations of this kind the Westphalian Peasants' Union and the Union of German Catholics, founded at Mainz, which holds, and organizes every-where, so-called 'traveling meetings' for the better furtherance of its ends. Those officials who pay no attention to this, our warning, will not have to find fault with any one but themselves if we proceed against them by taking disciplinary measures. In order that a copy of this may be sent at once to the mayors, district judges, teachers, school inspectors, medical officers of districts, receivers of taxes, and controllers of the census and ordinance survey department, we send the proper number of notifications, like this one, to the Royal 'Landraths' Office. "Royal Government,

(Signed) DELIUS.

"To the Royal 'Landraths' Office at——"

The President and Council of the Westphalian Peasants' Union has republished the above, with the following observations appended thereto: "We owe it to the honor of the Westphalian Peasants' Union, and its numerous members, not to remain silent under such imputations as those contained in this document. We are reproached therein with pursuing designs hostile to government, and of agitatory tendencies. Is this reproach founded on facts? The statutes of the Union in question state as follows, with regard to:

§ 2. *The Object of the Union.*

"The Union wishes to unite the peasant proprietors by means of an association whose object it will be:

"(*a.*) To raise and improve its members, morally, intellectually, socially and materially.

"(*b.*) To unite them, so they may form a powerful, free, and independent peasantry, whose object will be:

"(*c.*) To preserve the body of the peasant proprietors, as it now exists; to protect the rights of its members; and to gain a hearing for their just claims.

"The Westphalian Peasants' Union true to this . . . . object, has increased in numbers and prosperity, but all the while it has obeyed, with the utmost rigor, the prescriptions of the existing laws, and in particular, the law on associations. Its whole activity has been publicly exercised, and its objects, viz., the prosperity and preservation of the body of landed proprietors, are certainly praiseworthy and patriotic, and to be encouraged by every really conservative government. The Union is purely undenominational in its objects, as § four to *a* one of its statutes proves." The article is then quoted, and is to the effect that the members "must belong to one of the Christian confessions," and lead moral and steady lives. "Numerous meetings of the Union have been held. . . . . No illegality has ever been observed, and no disorder has been caused by the Union . . . . . We protest against the unfounded accusation implied in the words used by government, and against the order of the Central Government, dated December 14th, 1872, by which officials are forbidden to enter into the Union, or to remain members of the same, and declare the said orders to be unjustifiable; for, by Article Thirty of the Prussian Constitutional Charter of January 31, 1855, all Prussians have the right of uniting, in such numbers as they please, for the attainment of any object, which is not contrary to the penal laws of the kingdom.

"If the Westphalian Peasants' Union has infringed a single penal law, let the authorities summon it before the courts of law; but spare it the pain of unfounded accusations and reproaches.

"Münster, January, 1873."

Then follow the signatures of the members of the council and that of the presiding member, Baron von Schorlemer-Alst.

THE PRUSSIAN CONSERVATIVES AND THE NEW LAWS.

A very large number of the Conservative deputies have resolved to oppose the new ecclesiastical-political laws. The *Kreizzeitung*, usually very unfavorable, at least of late years, to Catholics, has a very severe critique of the said laws in one of its leading articles of last week, and a still more outspoken condemnation of them in a subsequent article, under the heading of "Extraordinary Projected Laws." The first paragraph is worth quoting, as coming from a quarter where Catholics are by no means in favor: "It is impossible to admit that those in high places have measured the real signification and the full importance of these laws. Even the first of these projects aims, in its disposition with regard to the publication of sentences from an ecclesiastical office by the civil power, directly at the annihilation of every real church, let the same be defended as you choose. The two following projects complete this negation of a church, as such, by paralyzing every measure of ecclesiastical discipline, by its interference in the bestowal of ecclesiastical office, and by the establishment of an authority which is to decide finally on matters pertaining to the Church. If we believe that, in high places, there is a real comprehension of the meaning and essence of the Church, and of the freedom needful to its very existence—consequently a thorough appreciation of the real meaning and extent of these laws—we must then accept as a fact that in those higher quarters it has been resolved, even after recent and actual experiences, to carry on to the bitter end the dangerous game now playing against fourteen millions of German Catholics; and that it has also been resolved—let the mortal combat (*Vernichtungskampff*) against the Catholic Church fall out as it may—in any case to cut off from the Evangelical Church all prospect of further development, and not only so, but to allow this church, in her present form, to fall to pieces. Necessarily, this would be followed by the founding of a number of larger or smaller free churches, who would be engaged in a perpetual fight for existence against the power of the State, and who would more than probably lose ground vastly before the power of Rome, also fighting, but with better result.

"Even supposing the higher powers not to understand fully the result of their present mode of action, it ought to be plain enough to them that the present is a very ill-chosen moment to select for introducing laws which will serve to confirm and justify, in the most palpable way, that very exclamation of grief from Rome which has been repelled with so much theatrical indignation."

DEMAND FOR A RESPONSIBLE MINISTRY.

A meeting of all the leaders of the Liberal party in the Rhine provinces was held, a few days back, at Rüdesheim, to discuss the actual state of political affairs. The place of meeting was crowded, and the following resolution was unanimously adopted: "Having regard to the occurrences during the recent ministerial crisis within the Cabinet itself, this meeting declares, that in the interest of constitutional monarchy, which excludes the personal government of the head of the State, and which requires the government of the State to be carried on by a ministry united on all questions of principle, and responsible to the Crown, as well as to the representatives of the country in Parliament, it is imperatively necessary that the Prussian Chamber of Deputies should direct all its efforts toward the proposal and discussion of a law establishing complete ministerial responsibility, in accordance with Article Sixty-one of the Constitutional Charter.

SUMMARY OF DEBATE ON ECCLESIASTICAL LAWS.

The first debate on the projected new laws regulating the ecclesiastical disciplinary power, and appointing a Supreme Court for ecclesiastical affairs, was principally remarkable for the fact that not a single one of the Catholic deputies was allowed to speak. Deputy Holtz, a Protestant Conservative, spoke very energetically against the laws from the Protestant point of view. He was followed by Herr Jung, an ultra-Liberal on all subjects, and famous much after the fashion of Mr. Whalley and Mr. Newdegate, although the first would repudiate Herr Jung's religious opinions, and the second his political ones, with horror. But his reputation and standing in the Prussian House answer pretty much to that of the two members we have named, in the English Parliament. Only, Herr Jung adds to the utter, obtuse ignorance and prejudice of the two English members a fine flavor of brutality and coarse arrogance, which can only be found, in its true perfection, in a Prussian. After his speech, Herr von Gerlach, also a Protestant, but a Conservative in politics, and the oldest member now sitting in the House, rose and made a speech which was worthy of a really great statesman and first-rate legal authority, both of which epithets even his adversaries are constrained to apply to Oberpräsident von Gerlach. He declared that on all grounds, moral, legal, and political, and as a sincere Protestant, he should feel himself bound to oppose these laws, by every means legally permissible. And he added, that although they were supposed to be directed against the Catholic Church especially, they were even more fatal to the very existence of the Evangelical body. Deputy Windthorst followed—an apostate Catholic, not to be confounded with his cousin, the Deputy for Meppen—and spoke very incoherently in favor of the laws, and thereupon, although several Catholics in vain tried to get themselves heard, the President declared the debate to be closed, and the projected laws referred to a

committee of twenty-one members. Herr Reichensperger, (deputy for Olpe) was not suffered to continue his speech—begun the previous day—on the "law for modifying the right of imposing ecclesiastical penalties," this being adjourned to the next day, and just as Dr. Reichensperger, (deputy of Coblentz) was about to speak against the project of law, the majority clamored so loudly for the closing of the debate that the President, (Von Forckenbeck) nothing loth, pronounced the adjournment, although the deputies Jung and Windthorst having used most unparliamentary language, according to our ideas, with regard to believers in Christianity and ecclesiastical arrangements generally, the deputy for Olpe, Herr Reichensperger, was about to speak in refutation of their misstatements. In the debate which followed, Herr Reichensperger alluded to this proceeding, but he was stopped by the President, who observed that he could not allow any such observations, which he looked upon as criticisms on the resolutions of the House.

THE HANDWRITING ON THE WALL.

In his great speech against the ecclesiastical laws, which is reported in full in the Cologne *Volkszeitung* of January 26th, Deputy Reichensperger, (Olpe) created a profound sensation in the House by the concluding paragraph, in which, after saying that he thought the "wholesome disciplinary power of the Church was immoderately restricted, to the great disadvantage of the State," he proceeded to say: "In conclusion, I wish to say that I read, some time ago, in the *Spener Zeitung*, before the editorship of that paper had passed into the present hands, a remark on this very project of law, which struck me as being a very just critique. In the body of the article the writer warned the Empire against involving itself in ecclesiasticle squabbles, and went on to say: 'We should certainly be reduced, after such enormous and pregnant failures as these laws would prove—pregnant with evil results—to entreat the Church to exercise her whole influence, and all the severity of her ecclesiastical discipline, to restore to any thing like order and morality a morally perverted population; and the day will infallibly come when we shall be only too glad to offer the Church the full authority and the entire support of the Civil Power to assist her in bringing about this result.' . . . . I do not think, gentlemen, that the actual state of things, and the prospect of the future, can be more clearly or justly described than in these words. . . . . Is it possible, gentlemen, that you should think that by continuing on the road we are now traveling the Empire, which was so solemnly announced to us as being intended to be founded on the 'fear of God' and on 'morality,' will be established on that basis? or do you think that this new German Empire can be founded and made to last on the totally different basis on which you now are about to take your stand by these laws? Then, gentlemen, I can only protest and warn you, and leave the event to futurity. But do not forget, that the old Roman proverb: '*Discite justitiam moniti, nec temnere divos*,' was not meant to be applied only to the great and mighty of the earth, but to every individual who is called upon to form one of a majority, and to make laws. Should the appeal to justice ever be disregarded in this our country, then be sure we shall be made to feel the truth of these other words: 'Ye have been weighed, and found wanting!' I hope to God that those words may never have to be spoken to our beloved Fatherland."

LUTHERAN PROTEST AGAINST THE NEW ECCLESIASTICAL LAWS.

The Lutheran Synod has addressed a petition and a formal protestation against the new ecclesiasical laws to the Landtag. It represents that, under the said laws, any exercise of disciplinary authority will be totally impossible, as the offenders, according to the new laws, must not be named. "The government," it adds, "by these laws, has set itself in direct opposition, not only to the rights of all churches and sects, but to the express words and command of Christ and His Apostles, and it has thereby entered on an anti-Christian course, by following out which it may easily arrive at forbidding the administration of the Sacraments, and the preaching of the Word of God under penalties, and finally will banish the Church of Christ from all public life. These laws are in flagrant contradiction with the Constitutional Charter, Article Fifteen, which secures to the Roman Catholic and the Evangelical Church, as well as to every other religious society, the independent ordering and government of their respective concerns. These laws are in equal opposition to the highest interests of the State itself. Sound policy always holds fast to the principle of Roman jurisprudence, '*peccata nocentium nota esse et oportere et expedire*,' and in so lawless a time as the present, the State ought rather to rejoice at the possession by the Christian churches of public disciplinary powers which may come to its help. It is quite impossible that such a proposal can ever become the law of the land."

BISHOP VON KETTELER'S NEW PAMPHLET.

The Bishop of Mainz has just published a phamphlet, entitled "The Catholics of the German Empire," which has made a great sensation, as it contains the project of a programme for all right-thinking "and Christian men in Germany" in thirteen points, each of which is explained in a separate section of the pamphlet. We will give the heads of these sections next week.

AH! QUE J'AIME LES MILITAIRES!!!

The burden of this well-known song was forcibly suggested to us as being the precise reverse of the present Liberal utterances in Germany. The *Cologne Gazette*, and all the other Liberal papers, are indignant and disgusted at the resolution which has been adopted in high quarters, of convoking the "Reichstag" for the beginning of March. This disgust is caused by the fear that the ecclesiastico-political laws may, in consequence, not be able to pass through the two Houses in time, and so be put off till next session, and the Reichstag is to be convoked thus early because "the military authorities want money—a great deal of money," says the Liberal press. Under these circumstances it may be conceived that the members of the "*Liberal*" party in Prussia are not *disposed* to echo the sentiments of their compatriot—the Grand-Duchess of Gerolstein!—*London Tablet.*

DECLARATION OF THE CATHOLIC UNION OF IRELAND ON THE EDUCATION QUESTION.

THE following declaration, on the subject of education, has been forwarded, by the Catholic Union of Ireland, to Mr. Gladstone:

It is generally looked on as certain that Parliament will, in the coming session, be called on to consider the necessity of making important changes in the conditions of University Education in Ireland.

This subject being one of vital import to the spiritual and temporal interests of Irish Catholics, we think it is the duty of the Catholic Union of Ireland to declare, once again, the principles on which the coming legislation should be based, if it be intended to meet the just and reasonable requirements of Catholics.

Those principles have been affirmed again and again, in authoritative declarations of the Catholic Hierarchy, and in the resolutions adopted at the meeting of Archbishops and Bishops of Ireland, held at Maynooth, in August, 1869.

Only two years ago they were indorsed by the signatures of the largest body of educated Catholic laymen which have ever been attached to any public document in Ireland.

The two documents referred to are appended. The principles embodied in them are unchanged and unchangeable.

On behalf of the Council.

GRANARD,
President of the Catholic Union of Ireland.

The first document referred to in the Declaration is the resolutions of the Catholic Archbishops and Bishops. It is as follows:

The Catholic Archbishops and Bishops of Ireland, assembled at St. Patrick's College, Maynooth, on Wednesday, the 18th day of August, 1869, his Eminence Cardinal Cullen presiding, deem it their duty to place on record, at this important crisis, the following resolutions respecting the Education and Land questions:

1. They reiterate their condemnation of the mixed system of education, whether primary, intermediate, or university, as grievously and intrinsically dangerous to the faith and morals of Catholic youth; and they declare that to Catholics only, and under the supreme control of the Church in all things appertaining to faith and morals, can the teaching of Catholics be safely entrusted. Fully relying on the love which the Catholics of Ireland have ever cherished for their ancient faith, and on the filial obedience they have uniformly manifested toward their pastors, the bishops call upon their clergy and the laity of their respective flocks to oppose, by every constitutional means, the extension or perpetuation of the mixed system, whether by the creation of new institutions, by the maintenance of old ones, or by changing Trinity College, Dublin, into a mixed college.

2. At the same time, they recognize the right, as well as the duty, of Catholic parents to procure, as far as possible, for their children, the advantages of a good secular education. Justice demands that Catholic youth should enjoy endowments and all other privileges on terms of perfect equality with the youth of other persuasions, without which equality in the matter of education religious equality can not be said to have any real existence.

3. The bishops, without any wish to interfere with the rights of persons of a different denomination, demand for Catholics Catholic education, which alone is consonant to their religious principles.

4. The assembled prelates, learning with pleasure that it is the intention of her Majesty's present adviser to legislate for Ireland in accordance with the wishes of its people—and of this they have given good earnest—trust that the distinguished statesman, now at the head of the Government, will, with the aid of his able colleagues, give to Irish Catholics, a complete system of secular education based upon religion, for it alone can be in keeping with the feelings and requirements of the vast majority of the nation.

5. As regards higher education, since the Protestants of this country have had a Protestant university for three hundred years, and have it still, the Catholic people of Ireland clearly have a right to a Catholic university.

6. But should her Majesty's Government be unwilling to increase the number of universities in this country, the bishops declare that religious equality can not be realized unless the degrees, endowments and other privileges enjoyed by their fellow-subjects of a different religion be placed within the reach of Catholics in the fullest sense of equality. The injustice of denying to them a participation in those advantages, except at the cost of principle and conscience, is aggravated by the consideration that, while they contribute their share to the public funds for the support of educational institutions from which conscience warns them away, they have, moreover, to tax themselves for the education of their children in their own colleges and university.

7. Should it please her Majesty's Government, therefore, to remove the many grievances to which Catholics are subjected by existing university arrangements, and to establish one National University in this kingdom for examining candidates and conferring degrees, the Catholic people of Ireland are entitled in justice to demand that in such university, or annexed to it,

(a) They shall have a distinct college, conducted upon purely Catholic principles, and, at the same time, fully participating in the privileges enjoyed by other colleges of whatsoever denomination or character.

(b) That the university honors and emoluments be accessible to Roman Catholics equally with their Protestant fellow-subjects.

(c) That the examinations and all other details of university arrangements be free from every influence hostile to the religious sentiments of Catholics, and that with this view the Catholic element be adequately represented upon the Senate, or other supreme university body, by persons enjoying the confidence of the Catholic bishops, priest and people of Ireland.

8. The bishops also declare that the Catholics of Ireland are justly entitled to their due proportion of the public funds hitherto set apart for education in the royal and other endowed schools.

9. The bishops furthermore declare that a settlement of the university question, to be complete and, at the same time, in accordance with the wishes of the Catholic people of Ireland, must include the rearrangement of the Queen's College on the denominational principle.

10. Finally, the Bishops of Ireland, deeply sympathizing with the sufferings of their faithful flocks, believe that the settlement of the Land question is essential to the peace and welfare of the United Kingdom. They recognize the rights and duties of landlords. They claim, in the same spirit, the rights as they recognize the duties of tenants. They believe that the comparative destitution, the chronic discontent, and the depressing discouragement of the people of Ireland are, at this period of her history, to be attributed more to the want of a settlement of this question on fair and equitable principles than to any other cause. Therefore, in the interest of all classes, they earnestly hope that the responsible advisers of the Crown will take this most important subject into immediate consideration, and propose to Parliament such measures as may restore confidence, stimulate industry, increase national wealth, and lead to general union, contentment and happiness.

The above resolutions were unanimously adopted at a meeting of all the Catholic Archbishops and Bishops of Ireland, held at Mayn ooth on the 18th August of the present year, 1869.

✠ PAUL CARD. CULLEN, Chairman.

The next document referred to is a copy of a "Declaration of the Catholic Laity of Ireland on the subject of University Education in that country," and which was laid before the Prime Minister. It was signed by over 700 of the leading Catholic laity of the country, and was as follows:

DECLARATION.

We, the undersigned Roman Catholic laymen, deem it our duty to express, as follows, our opinions on University Education in Ireland:

1. That it is the constitutional right of all British subjects to adopt whatever system of collegiate or university education they prefer.

2. That perfect religious equality involves equality in all educational advantages afforded by the State.

3. That a large number of Irishmen are at present precluded from the enjoyment of university education, honors, and emoluments, on account of conscientious religious opinions regarding the existing systems of education.

4. That we, therefore, demand such a change in the system of collegiate and university education as will place those who entertain these conscientious objections on a footing of equality with the rest of their fellow-countrymen as regards colleges, university honors and emoluments, university examinations, government and representation.

ORIGIN OF THE CREDIT MOBILIER.

MR. SMITH, a member of the Pennsylvania Constitutional Convention, in debate in January 30th, gave the following account of this famous corporation:

The charter which has produced so much excitement, within a short time, has this origin: A distinguished Democrat of this Commonwealth, a gentleman who had been clerk of both Houses of the Legislature, met Duff Green on one occasion, and that gentleman was, as usual, full of speculative theories. The project he had then on hand happened to be the creation, in this country, of an organization similar to the Credit Mobilier that existed in France.

The gentleman to whom I allude took the matter up, framed a bill and had it passed by the Pennsylvania Legislature, before the Pacific Railroad was barely conceived of. A company was organized in this city, and each of the directors then elected was voted thirty shares of paid-up stock, (they being "on the ground floor") at one thousand dollars a share. Subsequently, at another meeting, the name of the corporation was changed to the Pennsylvania Fiscal Agency, but nothing was ever done by the organization. The charter, the stock-book and the papers were stolen and bodily carried off to New York, where the Credit Mobilier Company was organized, with the character which it has since assumed, the name adopted here being changed and the original title assumed.

After the organization in New York, a question arose as to its paid-up stock, and a party, sent to Philadelphia for the purpose, purchased the paid-up stock of the original members. The gentleman who was the author of the bill received, for his thirty shares of stock, two hundred and seventy dollars. Upon a calculation, afterward, he found that these shares, if he had held on to them, would have been worth to him one million one hundred thousand dollars.

CATHOLIC SCHOOLS AND UNIVERSITIES IN THE "DARK" AGES.

THE reason of the withdrawal of the charter, by the sainted King and Queen-mother of France, was a zeal for the Catholic faith, which one or two of the Professors made an effort about that time to undermine. The French University, though generally "the faithful shield and champion" of the Church, was occasionally tarnished with heresy, which did not, however, affect its entire body, but was confined to a few of its professional chairs. The pride of learning and the habit, encouraged by the Aristotelian philosophy, of defending both sides of every question for the sake of argument, had already betrayed Gilbert de Poree and Abeillard into so many errors and extravagances; and even the great "master of the sentences," Peter Lombard, had not, it was thought, escaped the contagion. But the Professors who, in the thirteenth century, were betrayed into the greatest excesses, were Simon de Tournai and Amaury. The blasphemies of the former, and the signal punishment which overtook him in the midst of them, are so remarkable, that we will give the account of them in full, as furnished us by the caustic Benedictine monk Mathew Paris, a contemporary English historian. M. Danielo calls him the "best historian of the thirteenth century," in which we scarcely agree with him.

"A certain Professor of Paris, endowed with great genius and a strong memory, having for two years taught the *Arts*, that is the *Humanities*, with great success, directed his attention to Theology, in which he made such progress in a short time that he soon filled with distinction the chair of that Faculty. He taught with great ability, and disputed with still greater subtlety. His pleasure consisted in handling difficult questions hitherto unheard of, and in resolving and explaining them with elegance and clearness. He had as many hearers as the largest palace could contain. One day, having discoursed very subtly of the Trinity, and having brought forward reasons the most profound, for this dogma, he was obliged to defer the conclusion of the argument until the following day. All the students of Theology in the city were advised of this and being eager to hear the solution of so many apparently inexplicable

questions, they crowded to his famous school in mass. The Professor. taking his seat, began by stating in order all the questions he had hitherto treated; and those which seemed to every body unfathomable, he explained with so much clearness, elegance, and orthodoxy, that his hearers were in amazement.

"After this wonderful explanation, those of his disciples, who were more familiar with him, and most eager for instruction, begged him to repeat his questions and answers, that they might be able to take a copy of them under his dictation; representing to him that it would be an indignity, as well as an irreparable loss, to suffer the light of so much science to be extinguished. But he, inflated with pride, raised his eyes to Heaven, and with an insolent laugh, exclaimed: *'O Jesule! Jesule!'* Little Jesus! Little Jesus!! How much have I confirmed and exalted thy law in this dispute! But with how much stronger reasons could I not abase, weaken, and destroy it, should I wish to be malicious, and take the matter to heart!' Having said this, his tongue failed, and he remained without speech. Not only he became mute, but an idiot and radically stupid. He did not teach or discourse any more; he became the laughing-stock of all who became acquainted with the fact. Two hours afterward he was not able to distinguish the letters of the alphabet. But the Divine Vengeance which weighed on him, having become a little mitigated, his son, by dint of repetition, sueceeded in teaching him the *Pater Noster*, and the *Credo*, which he learned by heart, and repeated, stammering; but this was all. This miracle confounded the arrogance, and repressed the boasting of many among the scholars and professors. This fact, concludes the historian, 'was witnessed by Nicholas Duffy, who was afterward Bishop of Dublin, a man of great authority, who related it to me, and requested that I should relate it, that it might not be forgotten by posterity."'[1]

We will conclude this paper by briefly adverting to some of the distinguishing features of schools and Universities in the middle ages. These may be reduced to three; their erection was prompted by religion and charity—they were generally *free*, and all could frequent them without expense—and, without excluding mere human learning, they yet attached greater importance to sacred studies. We have recognized many of those characters in the facts already alleged, but some additional illustrations may not be wholly useless, or devoid of interest.

1. Nothing is more certain than that religion presided over the erection of those splendid institutions of learning. No other motive could have caused the raising up of so many brilliant literary establishments. Whoever has studied the history of those ages of faith, must have observed that religion and divine charity were then the most powerful stimulants to exertion. All other motives were comparatively powerless. To rear institutions, where the poor—the favorite members of Jesus Christ—might imbibe literature hallowed by religion—to have souls redeemed by the blood of Christ, trained to virtue and learning—this was deemed the noblest use to which money could be applied. The founders of those schools did not court human applause; it was glory enough for them if, in the eyes of Heaven, "they could shine like stars forever." Or if, in consideration of their pious bequests for education, God would vouchsafe, in His mercy, to blot out their sins. "We wish," says St. Benedict, the founder of the illustrious order which bears his name, "to institute a school *for the service of the Lord*, and we hope that we have not placed any thing sharp or painful in this institution."[2] Beraudiére, Bishop of Perigueaux, founded a seminary for poor scholars in his own city, and stated, in dying, that he had left to posterity his book, his church rebuilt, and this seminary for the poor. "May gracious Heaven grant," he adds, "that posterity may receive great utility *and may God vouchsafe pardon for my past sins*."[3] The child's advancement in virtue was then the greatest object of the parent's solicitude. Eginhard writes to his son, who was at the school of Fulda: "but, above all, remember to imitate those good manners in which he (your teacher) excels; for grammar, and rhetoric, and all other studies of liberal arts are vain, and greatly injurious to the servants of God, unless, by the Divine Grace, they know how to be subject to virtue; for "*science puffeth up, but charity edifieth*." I would rather see you dead then abounding in vice." St. Anselm, of Canterbury, employed similar language in writing to his nephew Anselm.[1] The school-rooms of the monasteries at Rome and Bologna were sanctuaries of piety; the student always beheld in them an image of that immaculate virgin, who was ever the patroness of christian scholars. In fine, not to multiply facts, whoever will study the history of those schools, will not fail to remark that religion prompted their erection and presided over their destinies. Every exercise was commenced and terminated by prayer.[1]

2 Instruction in most of those schools was wholly gratuitous. This was more particularly true of the seminaries of Rome, and of almost all the cathedral, parochial, and monastic schools erected by order of ecclesiastical councils. This beautiful feature in education, during the middle ages, was a necessary consequence of the spirit of Christian charity which then prevailed, and, as we have just seen, was the main-spring of literary exertion. Teachers in those days wished for no emoluments but the smile of God! Bishops, Kings and Emperors left immense legacies for the gratuitous education of the poor. Leopold, Archduke of Austria, employed his wealth in founding numerous seminaries of learning, which he committed to the charge of pious and learned monks. Pope Urban V supported more than a thousand students, at different acadamies, supplying them also with books. The celibacy of the clergy did more for the erection of schools for the poor than perhaps any thing else. Clergymen whose income exceeded their expenses, felt bound by the spirit, if not by the letter, of the canon law, to appropriate the surplus to charitable purposes, among which the principal was the founding of hospitals and schools. The forty-four colleges attached to the University of Paris were, most of them, founded by clergymen prompted by religious and charitable purposes.

The greatest boast of this age is the founding of free schools. Catholicity was the real foundress of such institutions. Money is now necessary for every thing, it is the main-spring of action in this age. Teachers will not labor without remuneration. Free schools can not be established now unless the community be heavily taxed for their support. It was not so in the good old Catholic times. Christian charity was a coin which then circulated freely, supplying the place of money. Alas! *charity hath grown cold!* Even the poor must be supported by taxation! Alas! for the spirit of the "Ages of Faith!"

3. Many Protestant writers have asserted that nothing but scholastic philosophy and theology was taught in the Schools and Universities of the middle ages. No assertion could be more unfounded. True, those sciences which spoke of heavenly things and of God were more warmly cherished; but mere human learning was not neglected. The great Alcuin wrote to Charlemange, from Lours, where he was teaching: "According to your exhortations and good desire, I apply myself to minister to some under the roof of St. Martin, the honey of the Holy Scriptures. Others I endeavor to inebriate with the wine of *ancient learning;* others I begin to nourish with the apples of grammatical subtlety. Some I try to illuminate in the science of the stars, as if on the painted canopy of some great house; I am made many things to many persons, that I may edify as many as possible, *to the advantage of the Holy Church of God*, and to the honor of your imperial kingdom." Roger Bacon applied successfully to the study of the practical sciences, and in the thirteenth century made many brilliant discoveries which would do honor even to this age. Albertus Magnus wrote an extensive Treatise on Natural History, in which he embodied all that was valuable in the works of Aristotle and Pliny, adding many discoveries of his own. These are a few out of a hundred examples that might be alleged to prove that human science was cultivated in the *dark* ages. In all the Universities, mathematics and physics were taught, as well as metaphysics and the ology.

How advantageously do the ancient Catholic Universities compare with those of later date and of Protestant origin? Look at the boasted Universities of Germany! Drinking, smoking, duelling, secret associations (Burschencheft) are the order of the day. Morality is banished from them, and the ardor of study is greatly abated.

1 Mtathew Paris Historia Maj. Angliæ ad au. 1201. See alsb Bulæus Hist Universit. Paris Tom. III, p. 8. Another Historian, Thomas de Cantimpre, likewise a contemporary, substantially confirms the statement of Mathew Paris. He states that the blasphemy of Simon consisted in comparing Jesus Christ with Moses and Mahommet. (Bulæus ibid, p. 9.)

2 Præf. ad Regulam—in fine.

3 Gouget xvi. 13 apud Digby, vol. 11, p. 134.

4 St. Anselmi opp. lib. 4, Epist. 31.

1 For those beautiful prayers before and after the scholastic exercises, see Digby, vol. 2, pp. 128 and 135.

TWO RECENTLY CONVERTED CLERGYMEN.

WE learn, by our foreign advices of February 1st, that Mr. Bradley, lately a distinguished Protestant clergyman in the United States, was confirmed at the English College, in Rome, on the 24th ult. Meantime, another converted clergyman, the Rev. Dr. Stone, author of the "Invitation Heeded," preached his first sermon in a Catholic pulpit at St. Paul's Church, New York, on Sunday last. Dr. Stone has just been ordained priest. Of his sermon, a correspondent thus writes:

Hardly more than thirty-five years of age, Father Stone has, nevertheless, a history well-known to many outside the Church of which he is now a ministering priest. An Episcopal clergyman and a Doctor of Divinity, successively President of Kenyon and Hobart Colleges, and, lastly, the author (after his conversion) of a book which has been widely circulated, and received even by Anglicans with more or less favor, "The Invitation Heeded"—this young priest has had a brilliant and successful past, and, of his own accord, has given up a most flattering position. His first sermon as a Catholic priest, before a host of learned men, his elders and his religious teachers, would naturally be a great occasion. A "maiden speech" is always a source of great personal anxiety—a sort of key-note to the future career of a public man. It would not be unusual in the world to see a man placed in this position very much taken up with himself; too conscious of the occasion to be able to go earnestly or lucidly into his subject, and altogether too evidently eager for a successful personal result. In Father Stone none of this self-consciousness appeared; and although he seemed perfectly at his ease, and thoroughly master of all he meant to say, there was none of that distressing straining after effect which one might have expected elsewhere. Whether it is his own clear-cut New England character which gives him that self-possession without assumption which we have described, or whether it is the masterly influence of a body of men each so distinguished in some branch of learning as the Paulist Fathers, which has absorbed the former personality of this notable convert into another, wider and higher—the personality of Christ—certain it is, at any rate, that he seems no longer the preacher, but the "voice" of truth.

As an example of Father Stone's narrative style, the following passage from the sermon, which we also find in the correspondent's letter from which we quote, affords a very favorable idea of his power:

Have you ever heard of that young Japanese girl who was martyred at the same time that many hundred Christians suffered for the faith, and who, being bound to the stake, was freed by the flames themselves, which burned through the cords that confined her hands? Do you think that when she felt herself free she took the opportunity to leave the stake, and make good her escape? Oh, no! But she stooped down, and with her poor blistered hands gathered up the live coals at her feet, and, raising them slowly, set them like a bridal coronet of roses upon her brow.

The readers of the *Mirror* will agree with us that this sounds very little like the utterances of Protestant clergymen, and affords assurance that Father Stone is heart and head inspired by the true Catholic spirit. The correspondent, in describing the effect produced by the account of the Japanese girl's martyrdom, says:

Here many around me were visibly moved to tears, and indeed the reverent charm of such stories is indescribable. The closeness of argument, the precision of arrangement, and the fluency of delivery of the preacher, were each in turn advantageously conspicuous; and no doubt this gifted young New Englander will find as successful a career open to him in the Church of his mature adoption as that which he left in the Anglican Church. Still no one knows better than himself that with us success is not the goal nor the criterion of spiritual life; and that, behind whatever life he leads in public, whether it be long or short, easy or laborious, agitated or even, God will look into the hidden life of grace in his soul as the principal test of his worthiness.

If we remember correctly, (so many prominent conversions are occurring that we can not recall them all particularly) the Rev. Mr. Bradley lately officiated as pastor in one of the advanced Ritualistic Churches in New York, from which he departed to crave admission into the One Fold of which Christ is the Shepherd. The Bishop of Salford, on a visit, we conjecture, to Rome, officiated at Mr. Bradley's confirmation on the 24th ult,, at the English College in the Eternal City.—*Baltimore Mirror.*

PUEBLO INDIANS.

GOVERNMENT MISSIONARIES AND SCHOOLS.

IN this number of the *Union* appears a communication from a source of large moral and religious influence in New Mexico, upon the matter of Missionary Schools by means of the U. S. Government, among the Indians of the Pueblos of New Mexico. We deeply regret the state of things to which this question is inevitably tending. We do not believe that if the Presbyterian Board of Missions were truly and honestly informed, by disinterested minds, of the real facts in this country, they would continue to persist in an attempt to force their denominational influence among the civilized Pueblo Indians, when the attempt produces nothing but discord, and in no manner advances these peaceable, industrious, harmless Christian Catholic people in any of the useful arts of life, nor furnishes them any better examples than given them by the priests to whom they are accustomed. We are no denominationalist. We hope we are quite free from any special prejudice or partialities as to the civil rights of action in life, of any denomination whatever. One thing, however, we do insist upon, and intend to do during the time our Creator shall allot us volition and power to act in this life. This is freedom of conscience and independence of thought and mind. The course attempted by the Presbyterian denomination with the Pueblo Indians we regard as an abuse of the benevolent wishes and designs of the President and Congress. The object of the President and his administration we suppose to have been to reduce the barbarous and savage Indian to peace and order, and provide for his wants in a life of peace and order. Now, all that has been proposed and attempted as to the present barbarous races had long years ago been accomplished with the Pueblo Indians and by the zealous, self-sacrificing missionaries of the Catholic Church.

Does any body suppose that either the President or

Congress had these civilized Pueblo Indians in mind when about legislating, with a view to the management and amelioration of the savage tribes? The civilization of the Pueblo Indians is contemporaneous with the residence of the Spaniards in New Mexico. They brought with them the Catholic Church. They taught the Indians its symbols and sacraments. He gave himself up to its worship, and doctrines of peace and pardon. Of the nineteen pueblo towns or independent communities of Indians, there is none which is not dedicated to some Patron Saint. All have churches built and set apart for places of worship. All are included under the religious government of the Bishop and his priests. They have priests who administer for them in what they understand as divine things. They are married by the same rites as the Mexican Catholics are married. Their children are baptized into the same faith as other members of the Church. They conform to all the sacraments held sacred and essential, as do the citizen Catholic population. From birth to the grave there seems the same religious observances on the part of the Pueblo Indians as on that of the Mexican inhabitants. These Pueblo Indians, before the U. S. Government came here, had been treated as Mexican citizens. They voted for local officers, and held offices the same as did the Mexicans. Between the acquisition of the country and the territorial organization, in 1851, the Pueblo Indians served as jurors in the courts established here by authority of the President.

During the past year they have been admitted, as other citizens, to serve as grand jurors in the U. S. District Court. It is by no means a very easy question to solve, upon what principles of right or policy the Pueblo Indians, by the U. S. Government, were degraded from their position as citizens to the state of wards of the Government on the same footing as the savage Apaches, Utes or Navajoes. The Catholic Church here claims that it was through its means and influence that the present civilization of the pueblos had been obtained. These people are among the most fixed specimens of peace and order on earth. There are no societies of Quakers more so. They create no turbulences among citizens. They are neither thieves, robbers, house-breakers, nor do they infest the highways for mischief. With their industry and thrift they are self-sustaining as to shelter, food and raiment. The furnishing them implements of agriculture is well. They, however, had and used the same as the Mexican citizens had and used when the United States obtained possession of the country. Some of the Pueblos read and write the Spanish language, and a number speak it as natural as a Mexican. Under all of these circumstances can it be a matter of wonder that the Bishop, priests, and the Catholic people should feel that the attempt of the Presbyterian denomination, under the color of the Government, to force their missionary teachers into the pueblos, as the declaration of a sectarian warfare productive of discord, strifes and enmities? The Pueblos believe in the Catholic faith. The U. S. Government is neither Catholic nor Presbyterian. It, however, is on the side of religion and morality. It never was intended to furnish its treasure and influence to one denomination of Christians to promote discord and strife with another denomination equally sincere and honest in its creed and worship.

Suppose the Pueblo Indians, in emerging from the religion of Paganism and Montezuma, have, with their understanding of the Christian system, imbibed some notions wholly superstitious—do these notions interfere with or destroy general peace and order? If not, why need the Government arm the Presbyterian with means of sectarian warfare?

The Board of Missions proposes to pay an increase of salary to such teachers as the Board may appoint. This connects the Government and the Presbyterian denomination in a missionary effort against the Catholics of New Mexico, through the Christianized, peaceable and quiet Pueblo Indians, who have been taught all they know and practice of Christianity by the old Catholic Fathers now in their graves.

A few words now as to the practical workings of the system of procedure not attempted through the influence of the Board. It sends here some man as a teacher. As a general thing, he will tell you that his health was bad in the States, and hearing of the healthful climate of New Mexico, he consented to come here for the benefit of bodily infirmities. The Pueblos do not speak the same native language. Those living on and near the line of the Rio Grande are divided by two languages. Yet, in all of these Pueblos are Indians who speak the Spanish language with the clearness of a native Mexican. The infirm but hopeful teacher, salaried upon both the Government treasury and the Board of Missions, presents himself to a pueblo. Not an Indian in the pueblo can speak any English. The carpet-bager teacher knows not one word of Spanish, nor the language of the pueblo. But he has his orders to teach nothing but English, where the only language known is the native Aztec or Montezuma, and that of their conquerors—the Spanish.

And a man thus qualified is to teach English and the knowledge of literature! He may teach a child or so to pronounce the A B C's, but what knowledge of things and their qualities does the child acquire? By education we understand instruction and culture, mentally, morally, and practically. We mean the cultivation of the virtues of "obedience and self-denial, the sentiments of honor, and the sense of duty." All these are qualities which make up the strong and true man and good citizen. To read and write are arts, and belong to knowledge the virtues grow out of, and upon the soul, and go with it in its immortal, disembodied career. With a teacher such as we have truly presented, what influence can he be expected to exert for good, either of example or culture? Add to this his being viewed with prejudice and distrust as a paid missionary of a sect, seeking to oppose the religion of the Pueblo people and their fathers, who lived and died Catholics.

What headway the Government and the Presbyterian sect combined expect to effect through its teachers, who are but little better than dumb-shows and figure-heads, and in the face of the whole Catholic people, with Bishop, priests and Indians, in quiet and determined adherance to the faith of which they have no doubts as to its genuineness and power to preserve the soul from evil and ruin. We think it would be well, both for the Government and the Mission Board, to deliberate afresh and see if they are not making, however sincere they may be, efforts to accomplish objects wholly impracticable, and yet pursued at heavy expense, upon the benevolence of the Christian world.—*Santa Fe, New Mexico, Union.*

THE CHURCH IN THE UNITED STATES.

BISHOP ELDER has recently addressed a circular letter to the Catholic clergy of the Diocese of Mississippi, reminding them of the annual collections for the two Catholic Orphan Asylums in that city. Among other things, the Bishop says: "We have not neglected using our efforts to diminish the burden of expense by finding homes for as many of the orphans as possible. During the past year, twenty-seven girls from St. Mary's Asylum, and eleven boys from D'Evereux Hall Asylum have been sent out, either to their relatives or to places obtained for them. At present there are in the Asylum, depending on charity—not counting some who pay board—ninety-seven girls, of whom eighty-five are under fifteen years of age." The Bishop concludes with an earnest appeal to his clergy and the faithful all over the diocese to interest themselves actively in this labor of charity, saying: "We have no temporal return to offer, but every day in each of the Asylums, especial prayer is made for all benefactors living and dead, and every month of the coming year the Holy Sacrifice of the Mass shall be offered for the same intention."

We are glad to be able to announce to the German Catholics of this city and vicinity that from and on to-morrow, Sunday, February 23d, religious instruction in the German language will be given every Sunday morning, immediately after eight o'clock Mass. Many of our German Catholics, who are not sufficiently acquainted with the English language to fully understand the sermons preached at High Mass in the morning and at Vespers in the evening, will be overjoyed to hear of the fact that they will have the pleasure of hearing the word of God preached in their own native tongue. Those of German population, and though not of our faith, but who yet would like to hear the Gopel in its purity preached in their language, are earnestly requested to attend.—*Portland (O.) Sentinel.*

We, with deep regret, announced, this week, the death of the estimable and pious Father Burlando, Superior and Director of the Community of the Sisters of Charity. His death occurred on the morning of the 17th inst. He was widely esteemed and will be as widely regretted and mourned. The good Sisters of Charity here, his faithful and devoted children, pay him the practical tribute of having Masses celebrated for his happy repose.—*Milwaukie Vindicator.*

We are deeply pained to learn, says the Baltimore *Mirror*, of the sudden death of the Very Rev. Francis Burlando, C. M., which occurred at Mount St. Mary's College, Emmittsburg, on last Sunday night. The sad event cast a gloom over the Mountain College and St. Joseph's Academy. The good Sisters have indeed lost a father and an invaluable friend. Father Burlando was Superior of the Sisters of Charity in the United States, and has long filled that position with eminent fitness.

The reverend clergy of the Cathedral have lately been the recipients of a magnificent new chalice from Rome, which will not be publicly used until the return of Archbishop Bayley from Florida. As a specimen of workmanship its equal has rarely been seen. The cup is manufactured of solid gold, and the remainder, including the base, is wrought of rich silver, studded with precious gems. A gold paten accompanied the chalice, and both are valued at $1,000, the amount stated being the gift of the late Miss Mary Chatard, a former pious and holy member of the congregation.—*Baltimore Mirror.*

Rev. Edward McColgan, pastor of St. Peter's Church, who is the present treasurer of the above instititution, lately submitted his yearly report to the Board of Trustees. In commencing, he refers in appropriate terms to the death of Archbishop Spalding, who founded St. Mary's School, and also to the decease of Very Rev. Father Coskery, V.G., and Francis Neale, Esq. During the past twelve months the inmates have enjoyed remarkably good health, there being no deaths and scarcely any illness. The boys receive careful treatment, and are rapidly becoming adepts at their several trades and occupations. Printing, shoemaking, baking, and carpentering constitute the trades, and a number are also employed at farming, gardening, and in general house-work. The report is quite lengthy, and proves conclusively that St. Mary's Industrial School is accomplishing a vast amount of good in the community. A financial statement accompanies the report, of which we will hereafter speak more particularly.—*Ibid.*

The *Rochester* (New York) *Democrat* says that Bishop McQuaid intends to build a retreat for superannuated priests on the shores of Hemlock Lake, in that State. It will also serve for the summer vacations of the clergy of the diocese.

Bishop McCloskey, of Louisville, has obtained a fine location on the Newburg road, three miles from his Cathedral, for a boys' industrial school. He has secured some excellent brothers to manage it next fall.

Rev. J. S. Preston, of St. Ann's, N. Y., has been appointed Vicar-General in place of the late lamented Father Starrs.

FOREIGN CHURCH ITEMS.

THE JESUIT SOCIETY declines to recognize its expulsion from Germany, and the latest Jesuit "Catalogue" not only enumerates the German "Province" as usual, but gives prominence to it as the largest of the 22 branches, comprising, as it does, 756 Jesuit Brothers, which is more than either of the great French provinces, which contain 729 and 694 members, respectively. As a whole, however, France far surpasses even faithful Germany, for it musters a contingent of 2,665, considerably more than a fourth of the entire Jesuit host. From the Catalogue we learn, also, that the total strength of the Society is 8,951. The several provinces are: Rome, Naples, Sicily, Venice, Turin, Austria, Hungary, Galicia, Germany, Belgium, the Netherlands, Champagne, Francia, Lyons, Toulouse, Aragon, Castilla, England, Ireland, Mexico, New York, Maryland and Missouri.

The Pope, in receiving a deputation of Germans, recently, made reference to the late Napoleon, and said that those who use God's gifts to oppress His Church must end miserably. His words were cheered by the deputation.

Archbishop Manning said, lately: "I can conceive no subject in which Catholics can be in collision with the laws of the British Empire, so long as the laws of the British Empire are not in collision with the laws of God."

We learn from the *Madras Standard* that the Right Rev. Dr. Fennelly, having submitted to Government the annual report of the Orphanage in connection with the Mission, the Government have sanctioned the payment of the annual grant of 4,800 rupees, on condition that 100 orphans are supported in the year. The Government are well satisfied with the working of the orphanages.

The Syndic of Rome has issued an order prohibiting the attendance of more than one priest in the hospital of St. Giacomo, and he is only to be permitted access to the sick when called for. Think of such an order in the seat of Catholicity! No wonder the Pope observed that "every thing was being done in Rome to pervert and lose souls; even in the hospitals, sinners are allowed to die without spiritual assistance."—*N. Y. Herald.*

A weekly paper, *O Catholico*, has been started at the press of the College of St. Salvador, at Hong Kong. It is edited in Portuguese, and its programme announces that it will be almost exclusively devoted to the defense and maintenance of Catholic principles. We wish it every success in its crusade against infidelity and error.

The Convent of the Jesuit Fathers, at Vales, near Puy, Haute Loire, France, has in it, at the present time, the son of the King of the Sakalaves, who has made the sacrifice of his earthly crown, and become a member of the Society of Jesus, for the conversion of his people. Next year he is to return to his island, and to begin his apostolic labors. The capital of his dominions contains a population of 6,000 souls, and his troops are as well disciplined as those of Europe. His territory is as large as France, though, of course, much less populous. The present Queen of Madagascar is his aunt.

Sir George Bowyer, a Catholic, writes to the *London Times* in answer to an article on Archbishop Manning: "I deny that my loyalty and my patriotism differ in any respect from those of a Protestant. The Protestant stands up for his religious liberty and his Church, and so do I. But this does not affect my loyalty or my patriotism, for I hold that the duty of an English Roman Catholic to his Church and his religion can not be inconsistent with his allegiance to his Sovereign and his love of his country."

A priest of Verona, Father A. Gramand, has invented a wonderful stone-cutting machine. By its means one man can do the work of five hundred. The Italian papers are full of descriptions of this clergyman's ingenious invention.

Archbishop Manning is about to publish a volume of sermons on the persecution of the Pope.

On Tuesday, January 21st, the Rt. Rev. Dr. Vaughan, of Salford, England, received the profession of faith, and blessed the rings of the following Rev. gentlemen, on whom the Holy See has conferred these dignities: The Very Rev. Provost Brindley, of Barnstaple, is appointed a Domestic Prelate of the Pope; the Vicar-general of the diocese, Canon Woollett, is created a Doctor of Divinity; Canon Laporte, Chaplain to St. Scholastica's Abbey, Teignmouth, is created Canon Theologian of the diocese, (in succession to Canon Agar, deceased, as well as a D. D.

From what a correspondent of the *Ceylon Catholic Messenger* says, it may be inferred that the Manaar district of that island is troubled by a local Bismarck, whose great object is apparently to set all classes of Christians by the ears. Though a Catholic, he petitioned the Anglican Bishop to send a clergyman to Kadheyer, and the clergyman having been sent, he badgered the unfortunate man beyond all endurance. Then he applied for a "Good Shepherd," (we suppose a Catholic school) and after trying to meddle with the institution, set up an opposition school, which, however, came to grief.

Bismarck is believed to have borrowed the animus of his bitterness against the Catholic Church from the German Atheist, Dr. Strauss, whose new work attacking religion was so severely condemned by Mr. Gladstone, in his late University speech.

Dr. Strauss, like all German atheists, sets forth what has been called "Black Internationalism." They hold that Germans must exalt their extreme nationalism, and discard the idea of universal brotherhood. "The great offender of this principle," says Strauss, "the one power which stretches its arms over the world, and in its operation practically annihilates State boundaries, is the Church of Rome. All enemies to the principle of nationalism, whatever may be their temporary dwelling, have their real home at the Vatican."

Bishop Ullathorne, of Birmingham, England, said, lately: "The greatest authority on the interpretation of the English language was Dr. Johnson. How did he define Jesuits? He said, 'a Jesuit is a man more clever than yourself.' That was precisely what he (the Bishop) was obliged to confess the Jesuits were. By their high training, and by the self-control and self-discipline to which they were accustomed, they naturally got cleansed of their temper, and therefore got clear heads, and kept themselves upright. Bacon, in his work on the advancement of science, when he came to the subject of education, said: 'I forego treating on this subject, because the Jesuits have perfected education.'"

The Duke of Norfolk said, at the meeting of the Birmingham Catholic Union, lately: As regarded the question of registration, it was most desirable that such a practice as that suggested by his Grace (Archbishop Manning) should be established, for there could be no doubt that the true influence or strength of the Catholics of this country had not yet been ascertained, with respect to public affairs. In a great country like this, it was desirable that every interest and class should be represented, and he had no doubt, if a proper register of Catholic votes was kept, a different state of things from that which exists at present would be the result."

FOREIGN MATTERS.

THE accident, last September, by which an Englishman and American lost their lives while being lowered by ropes into the crater of Vesuvius, had a counterpart on January 15th, when a Belgian named Le Miux and a Swiss named Schmidt met a similar horrible fate. These foolhardy tourists insisted on being lowered, and, in spite of remonstrances of the guides, took hold of the loops and swung over the gloomy void. The guides' last warning to them was not to venture inward. Whether they were smothered with the fumes of sulphur, or, missing a step, were hurled into the abyss, nobody will ever know. Contrary to the advice of the guides, they let go the looped ropes, and ventured into the crater's recesses. The tourists above cried out, but no response came. The guides were lowered repeatedly, and several of the excursionists went as far as the ropes would allow in search of their comrades, but in vain. This is the third disaster of this nature within the past ten years.

The Government of Japan has just had printed a couple of hand-books, giving the number, the functions, and the salaries of the foreigners employed in its service, with their names in Japanese, as nearly as they can be presented in that language. By these publications it appears that there are 214 of these foreigners employed by the Government proper, with salaries ranging from $480 to $16,000 a year. Their nationalities are: English, 119; French, 50; American, 16; Dutch, 2; Prussian, 8; Chinese, 9; Indian, 2; Danish, 1; Italian, 1; Manilan, 4; Portuguese, 1; Paraguayan, 1. There are also 164 foreigners employed in the Imperial cities and by the local authorities of the provinces. Of these 50 are English, 19 French, 25 American, 9 Prussian, 15 Dutch, 3 Manilan, 42 Chinese, and 3 Arabian. There are likewise over 100 foreigners living in the interior as surgeons, teachers, engineers, and the like.

The discovery has just been made of frauds on a gigantic scale upon the Bank of England, committed by one Warren, *alias* Horton, an American, through a series of skillful forgeries of the names of Rothschilds and other great financial houses. A reward of one thousand pounds is offered for his apprehension, and the police are searching, with hopes of success.

A Paris dispatch of the 2d instant says: The Republican and Radical journals bitterly attack Defaure for his recent speech in the Assembly, and warn President Thiers against carrying strategy to an excess. The Moderate Left have resolved to oppose certain clauses in the constitutional project, unless the Government consents to modify them.

The ship *Chacabuco*, from San Francisco for Liverpool, ran into the ship *Torch* in the Irish Channel. The *Chacabuco* sank a few minutes after the collision, and twenty of her ship's company were drowned. The *Torch* also went down, but all on board were saved.

A great many arrests have recently been made at Narbonne, which is one of the most active centers of the Leagua of the South for establishing a red and separate Republic in the south of France. The members arrested are said to have been in negotiation with the Internationals.

An address has been numerously signed at Mantua, requesting the Lord Mayor of London to convey thanks to the people of England for the generous assistance rendered to the sufferers by the recent inundations in Italy. The sum sent amounted to somewhere between $35,000 and $40,000.

The Irish College, founded in Paris under the reign of Louis XIV, by political refugees from Ireland, and the funds of which, amounting to nearly two millions of francs, belong to France, is about to be completely reorganized.

A family has been poisoned in Kildare by eating cake made with arsenic instead of soda, the poison having been sold by mistake. The father is dead, and three children are in a precarious condition.

Prince Arthur is apparently enjoying his visit to Rome. Balls and receptions are given him every evening, and it is understood the Prince will not leave Rome before the carnival is over.

Four months' imprisonment, and a fine of $120, have been inflicted on the manager of the Paris Radical journal, *Le Corsaire*, for publishing a circular of the International.

The Carlists in Catalonia, Alicant and Murcia are increasing in numbers and becoming more daring in action. The Infante Alfonzo and wife, with a large staff and body-guard, of two hundred young men, spent Monday last at Saguenesa. The Prince and Princess held receptions, during which the bells were rung and bands played. The peasants flocked into town from the neighborhood to pay their respects to the Infante.

A large tar factory in Dublin was destroyed by fire on the 2d instant. The loss is estimated at $50,000.

CITY ITEMS.

The pay of employés of the Central Pacific Railroad Company is now two months in arrears.

Lawrence P. Goldstone, son of Lewis Goldstone, of this city, has received an appointment to the Military Academy at West Point.

Harley, the purchaser of the *Patrician*, paying $350 therefor, has already recovered material of the value of $2,000 from the wreck.

Elder Miles Grant took three wolves into his fold last Sunday, by what is familiarly known as the submerging process. So says the *Bulletin*.

The next semi-annual apportionment of the State School Fund gives to the city and county of San Francisco the sum of $67,384, for 31,936 pupils.

A. J. Moulder, Secretary of the State University Regents, has heen appointed Land Agent, without increase of salary, in place of Mr. Higley, incapacitated by illness.

The Irish Nationalists will give a grand military and civic ball under the auspices of the Knights of the Red Branch, at Horticultural Hall, on the evening of St. Patrick's Day.

A telegram receive in this city on Tuesday, says that the ship *Siam*, Captain Griffith, which sailed from Portland, Oregon, for Liverpool, November 12th, foundered (no date given) off Cape Horn.

A carnival of blood may be said to prevail in the city at present, if the occurrence of two or three murderous affrays nightly, supplemented by the regular daily suicide, would warrant such a conclusion.

Burglars visited the San Francisco Market, on Sunday night, and made unsuccessful attempts upon two safes. The thieves finally went off with the small recompense of about $2, obtained from different tills.

Another generous benefactor of science in San Francisco is Judge S. C. Hastings, who tenders a donation of $20,000 toward the erection of the Academy of Sciences edifice, on the site provided by James Lick.

At the regular meeting of the Society of California Pioneers, Monday evening, the Secretary reported that the Board of Trustees had accepted the gift of land from James Lick, in accordance with his conditions.

The treasure remitted to New York during the week ending 5th inst., amounted to $665,998. Within the past four weeks, $1,630,000 has been shipped hence by rail to the same point. No wonder if money were tighter than it really is.

A very feasible suggestion now comes from a scientific citizen, that the accounts of the Harbor Department be submitted to spectrum analysis. Should the test develop one or more dark bands behind a screen, the presence of a nigger in the fence would be conclusive.

The Police Property Clerk's office in the City Hall is undergoing enlargement and other important changes, and when finally arranged will contain conveniencies that have long been needed. The work is performed under the supervision of Capt. Clarke, who is assisted by Officers Guillen and Bainbridge, and others. As specimens of human skill and ingenuity the new drawers in the department rank very high.

The members of the Law Students' Lyceum had a spirited debate last evening on the most judicious line of defense that might have been adopted in the Cain-Abel murder case, according to the evidence presented. One earnest speaker advocated the justifiable homicide view, and another built up a plausible suicide theory illustrating his arguments with ingenious handling of a large club and diagrams of battered skulls. The meeting finally decided in favor of the emotional insanity line, as the best adapted to the confounding of the average juryman of this locality, devoid of Scriptural reliance or conscientious scruples.

THE PACIFIC COAST.

The gold yield in Montana for 1872 is estimated at $8,900,000.

The measles is very prevalent in some sections of Oakland at present.

A National Bank will be established at Missoula, Montana, early in the spring.

The rails used in the Northern Pacific Railroad weigh fifty-six pounds to the yard.

Out of the twenty-seven teachers in the public schools of San José only four aremales.

There are now eight woolen mills in operation in the State, and all of them doing a fine business.

There is a Latin Bible in the library of the Willamette University 274 years old, having been printed in Antwerp, A.D. 1599.

The secret society question is being agitated to a considerable extent at Walla Walla. The "Antis" were to meet on Monday last.

The next steamship to arrive from China is the *Alaska*, which is due about the 10th of this month. She left Hongkong on the 12th ult.

Oregon raises as good tobacco as almost any other State, and yet upward of a million and a half of dollars are sent abroad every year for this article.

A branch of the Swiss-American Bank of Geneva, Switzerland, has been established in San Francisco, with Francis Berton and Robt. Watt as Resident Directors.

Produce of all kinds is very scarce and commands good figures in Salt Lake. Celery and other vegetetables are shipped from the East to meet the demand of consumers.

John Gilman, an Irishman, was found drowned in the Carson River, February 27th, a short distance above the bridge at Dayton, Nevada. He had been missing nearly ten days.

According to the census report, there were in 1870, in Oregon, 4,427 persons, over ten years old, who were unable to read, 3,003 being natives of the United States and 1,424 foreigners.

Two hundred tons of silver ore were purchased at Bannock City, Montana, on the 15th of February, to be shipped to Swansea for reduction. From $30 to $50 per ton were paid for various lots.

Oregon is estimated to contain about 61,000,000 acres of land, of which the Government had surveyed, up to June 30th, 1872, only 10,140,281 acres, or a little over one-sixth of the entire area.

Letters received from people in the Eastern States, by citizens in Linn County, state that large numbers will start for Oregon in the spring; the severity of the winters there have become unbearable.

At Pioche, February 28th, a shooting affray occurred between Thomas O'Brien and Barney Murray. Several shots were fired, one taking effect in Murray's side, but the wound was not fatal.

A special dispatch from Snake River to the Helena *Herald*, dated February 3d, states that there are sixteen cases of the epizootic between that place and Black Rock, and the disease is rapidly spreading.

In Sonoma County, out of an assessment of $260,000, only $19,000 remained delinquent when the five per cent. was added, and of this $15,000 has been collected, leaving only $4,000 actually delinquent.

The Dalles *Republican* says the weather is most delightful and has the appearance spring-time; the roads are drying up, and we expect soon to see the farmer sowing his wheat and oats over the beautiful fields of Oregon.

The *Bedrock Democrat* grows wonderfully brave in commenting on the Peace Commission, and says: "Behold the spectacle! A nation of 40,000,000 of intelligent freemen humbly suing for peace at the feet of 120 savages!"

Grass Valley claims that it has the handsomest young ladies in the State. If so, it is bad policy to tell of it; for, as the young men there are bad-looking, these girls won't stop in Grass Valley any longer than they can help.

John Owen was shot and instantly killed by his brother-in-law, William Burke, near Ukiah, Mendocino County, on the 25th of February. The trouble originated through family difficulties. The murderer has fled from justice.

The apricot crop of the Mohart Valley, in the orchards in the vicinity of Marysville, is a failure. There are 1,500 trees in the four large orchards in that vicinity, and it is said that the whole combined will not produce five bushels of apricots.

There is a rumor that the San Francisco and North Pacific Railroad Company have consolidated with the Coast Narrow-gauge Company, and will connect this road with the narrow-gauge from a point at or near Santa Rosa with Freestone.

Mr. Schwietzer, of Yountville, an experienced wine-maker, says that redwood casks are worthless for keeping wine in. He says an experience of five years use of them has shown that they absorb wine very rapidly, and that they are apt to turn wine sour.

On the summit of Salmon Mountain, between Ætna and Sawyer's Bar, the snow is about ten or twelve feet deep, communication being stopped, except on snow-shoes. On Scott Mountain the snow is also reported to be about three or four feet deep on the summit.

At Stockton, March 1st, Jos. Basset, a resident of Mokelumne Hill, and who has been engaged in the freighting business for years, was found dead in Kenyon & Bro's stable. At a post mortem examination held, it was ascertained that the cause of death was apoplexy.

There is strong talk of a combination among citizens of McMinnville for the purpose of building a large warehouse at that place the coming summer. It is thought that some 200,000 bushels of wheat would be stored at that point if such a building should be erected.

It is asserted that the system of paying blood-money for sailors still obtains in San Francisco, notwithstanding the new shipping regulations; and, as an instance, the ship *Fleetwing*, which sailed February 26th, paid $120 to the landlords to avoid delay in completing her crew.

General Naglee worked up 1,000,000 pounds of grapes last season in the manufacture of wine and brandy. For several years his outgoes in this business have exceeded $20,000 a year, and not a gill of his brandy has yet been put upon the market. But it is ripening finely.

The body of an Aleut Indian has recently been discovered by some hunters at or near Kodiak, Alaska, in a cave. The body was that of a large-sized man, and was as completely preserved as if it had only been embalmed yesterday. The hair, teeth and other portions were as perfect as at the moment of death.

The vampire at Woodward's is described by a local naturalist as a hybrid of the kangaroo and turkey-buzzard, corresponding with the green-eyed monster mentioned by Shakspeare, that steals the meat it feeds on, and the mythological *horriditus* of Pliny, presumed to be the lawyer of the animal kingdom.

The Arizona *Sentinel* informs us that Reno and his party of surveyors completed the labor of surveying the line of the Texas and Pacific Railroad to the Pima villages, where they connected with the Eastern survey on February 19th. The parties started to return on Thursday, and were expected at Yuma about Friday.

The rain-fall to March 1st, at Los Angeles, is 12.25 inches; roads heavy; rivers and streams high. Communication with the interior mining districts almost suspended. Work on the Southern Pacific Railroad is temporarily suspended. The line is laid out to the station near San Fernando, for twenty-two miles.

Through a private letter from south-eastern Oregon, we learn that the winter in that part of the State has been the mildest

ever known. The grass is green, the farmers are preparing for their summer's work, and every thing looks like spring. The cattle, of which every little valley is literally full, are looking as well as they looked last fall.

The farmers' mass meeting at Stockton, March 1st, was largely attended. The object of the meeting was to encourage the formation of a Mutual Aid Society, representing a capital of $300,000, divided into shares of $100 each. It is the intention of the society to purchase their sacks direct and export their wheat, thereby saving the per centage paid to brokers.

The Arizona *Miner* (Prescott) of February 22d has the following: General Crook returned to head-quarters on the 17th, and left for Camp Date Creek shortly after. The army in the field and the Indian allies are in excellent health and discipline. He considers the back-bone of the Indian war broken, but has little faith in Cachise's promises to keep the peace.

Fish Commissioner Stone expects another lot of 100,000 white fish eggs next week. They will be sent to Kelsey Creek, a tributary of Clear Lake. The hatching-house is all ready for them. The 500,000 white fish eggs that were received a short time ago spoiled, because they were improperly packed for transportation. They were packed in cotton and sponge, and the only safe packing material is swamp moss.

We learn through a private dispatch that F. R. Cowles, formerly of the San Francisco Police Department, was found yesterday in the snow in Tuolumne County, on the road between Sugar Pine and Uniontown. Cowles left Sugar Pine at 4 o'clock P.M., Saturday, for Uniontown. The snow was three feet deep. It is supposed that he became chilled or tired and lay down and was frozen. The deceased was a native of New York.

The Dalles paper is informed that every thing in Yakima Valley, Washington Territory, is progressing finely. The winter has been quite mild, and live stock of all kinds has passed through it excellently. There are now about 20,000 head of cattle in Yakima County. Hay is selling at from $2.50 to $7 per ton. Butter brings 50 cents, and cheese there is none made. Wheat, $1 per bushel; oats, 75 cents, and flour from $6 to $8 per barrel.

CEMETERY DAMAGED.—The Marysville *Appeal* of February 28th gives this item: The damage by cows, on Wednesday, to shrubbery growing in the Catholic Cemetery, was found to be more serious than at first reported. There were from thirty to forty animals in the cemetery, and some of them had been feeding on grass, shrubbery and rose-bushes for hours, and in some cases had become satiated in appetite and laid down to rest. The damages, however, are such as time will make good, as no monuments or grave-stones were disturbed, though the graves in all parts bear foot prints of the animals. The cows made an entrance by breaking down the fence on the west side of the cemetery.

The Placer *Herald* of the 1st instant says: The ground is so completely filled with water that it would take an extraordinary dry spring to prevent the farmers from having good crops. With these two elements of our material interests supplied (the farmers and miners) every thing else must and always does prosper. Pasturage is sufficiently advanced to keep stock in good living order, and the cold weather serves to keep the fruit back, so that a heavy fruit and wine yield may be confidently expected. Grain is doing well, taking deep root preparatory for a healthy and rapid growth in the warm days of spring. The excessive rains have prevented a good deal of barley being sown in this country that otherwise would have been raised. On the whole, in our experience of twenty-three years in California, we have never seen a season that promised a more bounteous harvest in any branch of industry in this country than this.

A fearful tragedy occurred on the 28th of February on the ranch of Dr. Strentzel, near this place. A hired man, Charles Brugand, returning home, when near the Valley House, was met by an Indian, who stated that he had been robbed, insisting on Brugand going back with him, at the same time seizing the bridle of his horse to stop him. Brugand jerked the lines from his hands and rode for life, the Indian in close pursuit. Arriving at the house, Brugand informed Strentzel of the affair, who started out with his pistol, and found the Indian in the act of making away with his horse. He secured his hands behind his back, placed him in a room occupied by hired men, among whom was Brugand. The Indian, watching the opportunity, stepped to where several grub-axes were standing against the wall, and slipping the rope off his hands, seized one and made for Brugand, striking him on the head and splitting his skull open. The Indian was arrested.

On Saturday last the carpenters completed the interior of the new St. Joseph's Convent, Sacramento, or rather that portion of it which is to be finished this season. The painting is all done. Over the south or G Street front of the building are the words "St. Joseph's Convent," in large gilt letters. The architect is expected here in a day or two to examine the structure and accept the same if the work has been done according to specifications. The class-rooms will be occupied on the 19th instant. They would be before that date but for the delay in making the new desks. The grounds having been filled in with loam to the depth of from six inches to one foot, the gardener, John P. Dalton, is engaged in laying them out in broad walks and grass plots, the latter being ornamented with shrubbery. The walks are bordered with sods of blue grass. The class-rooms are supplied with Louvre ventilators which can be made to so revolve as to admit the breeze in summer and keep in the heat during cold weather.

The San Bernardino *Guardian* presents a number of facts relating to the tin mines of that county. In 1858 the Temascal Mine was discovered and opened. The ore is rich and the ledges found to be extensive. Unfortunately the mine is in litigation, which has hindered it from being worked as it should have been. The *Guardian* mentions other tin mines that have been discovered in San Bernardino County—one in Swarthout Cañon, located two years ago, embraces nine ledges, some of which have been worked to a considerable extent, assays yielding from 22 to 37 per cent. of pure metal. Ledges of the ore are also known to exist at Jurupa, about twenty-five miles south-west of San Bernardino; another in the same direction several miles nearer; others a few miles north, and still others to the south-east. Tests have been made which establish the presence of the metal. Several of the owners of the mines intend putting up smelting works for the reduction of the ores; and the *Guardian* feels certain that the county is destined to become a centre for this sort of mining, which will prove an exhaustless source of future wealth.

CHURCH FAIR IN BROOKLYN.—The late Fair in aid of St. Anthony's Church, Brooklyn, Alameda County, of which Rev. Father W. Gleeson is pastor, netted the handsome sum of $1,383.15. Following are the names of the ladies keeping tables, and the amount realized by each: Miss Mary Farrelly, $56.75; Mrs. Harrison, $120; Mrs. J. O'Connor, $130; Mrs. J. O'Connor, assisted by Mrs. Kirk, $93; Mrs. Ellis, assisted by Miss Ellen Carey, $62; Mrs. Bassett, assisted by Miss McGarry, $121; Miss Nevins, $114; Gabriel Legriguer, $30. Proceeds of door, $285. From sale of tickets prior to Fair, $1,546.15 were realized, as follows: Mr. Thos. Molloy, $100; Mrs. J. O'Connor, $78; Mrs. J. Lamb, $68.75; Mrs. Freeney, $50; Mr. M. Sullivan, $30; Mrs. Mullen, $26; Mrs. Ellis, $25; Miss McGarry, $24; Mrs. J. Murphy, $20; Mr. J. Carey, $10; in small sums, $102.65. Following are the winning numbers of the prizes: Gold watch, 41; plated watch, 132; gold ring, 27; cake basket, 198; castor, 130; cabinet, 6; vestments, 53; silver set, 28; cow, 178; quail, 21; horn, 217; bed-spread, 225; wax doll, 77; gold fish, 15; wax flowers, 32; picture, 51; second doll, 1; lady's box, 25; skirt, 10; shirt, 25; cushions, 39. The principal donations made to the Fair were a gold watch, cow, plated watch, silver-plated castor and bread-baskets, bed-spread and gold ring, contributed respectively by Mrs. J. Murphy, Mr. Mullen, Mr. Fonte, Mrs. O'Connor, Mrs. J. Lamb, and Mrs. Ellis.

REGULATIONS FOR LENT, IN 1873 FOR THE DIOCESE OF SAN FRANCISCO.—1, All the *week days* of Lent, from Ash-Wednesday till Easter Sunday, are fast days of precept, on one meal, with the allowance of a moderate collation.

2. The precept of fasting implies also that of abstinence from the use of flesh meat. But, by dispensation, the use of flesh meat is allowed in this Diocese during Lent, except on the following days, to wit: the Wednesdays, and Fridays, the Ember-days, and the Thursday and Saturday of Holy Week; on which days there is no leave to use flesh meat, except by dispensation from the respective pastors, which they are hereby authorized to grant in cases of necessity, to be judged by them. All Saturdays are also days of abstinence, but not of obligation.

3. The promiscuous use of fish and flesh meat at the same meal is forbidden in Lent, even on Sundays.

4. Some prayers, at option, are recommended during Lent, particularly on those days in which flesh meat is used.

5. Lent being a penitential time, the pastors are requested to lay before the faithful the importance of Christian mortification, and also the grievious obligation of complying with their Easter duty, which may be fulfilled from the first Sunday of Lent; they will frequently and earnestly impress upon their respective flocks the necessity of attending, before all other things, to the salvation of their souls, and they will exhort them to the faithful discharge of their Christian duties, the only thing that can secure to us the everlasting happiness of Heaven. For this purpose they will hold religious exercises in their churches several times a week, according to what their prudence may deem expedient.

✠ JOSEPH S. ALEMANY,
Archbishop of San Francisco.

TRIFLES.

Moments make the year, and TRIFLES life—YOUNG.

A straight line is the shortest in morals as in geometry.

Ben Holladay is as gray as a badger, but has the celerity of a quarter-horse.

Merced City, county seat of Merced County, is without a church of any kind.

If the best man's faults were written on his forehead, he would draw his hat over his eyes.

The quality of bad whiskey at Montgomery, Alabama, is so bad that the Legislature talks of adjourning to Huntsville.

The happiest man in the next House of Representatives will be William J. O'Brien, of Maryland. O'Brien is quite deaf in both ears.

Fred Douglass says that, in view of the *Crédit Mobilièr* investigation, there is no danger of Negro suffrage lowering the standard of legislative honor.

An exchange, describing a funeral, says: "The procession was very fine, and nearly two miles in length, as was also the prayer of Dr. Perry, the chaplain."

Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore, look well to your duty when your interest is concerned.

A discontented wife, in Buffalo, alleges that her husband is *non compos mentis*, and offers in proof the circumstance that he has been accepted as a juryman in two murder trials.

At a late revival meeting at Appleton, an impulsive young convert prayed that God would bless the two young ladies between whom he had been sitting, "especially the one on the right."

The Princess de Latour d'Auvergne is still continuing her explorations at Jerusalem, and has discovered many curious relics, among others, large gold and silver coins of the time of Pontius Pilate.

The newspapers down East have discovered a family in Oldtown (Me.) in which there are fourteen children, all boys, the oldest of whom is but seven years of age. There are four sets of twins and two sets of triplets.

The total number of hogs handled by Chicago packers during the present slaughtering season is 1,236,378, against 1,113,957 last season. The receipts of swine at that point for the week sum up 117,699 head.

Sir Harry Parkes is on his return from England to Japan. He is charged to procure the removal of difficulties from the way of missionaries, and to negotiate, for several European countries, treaties of amity with Japan.

It is reported that the American bankers of London loaned Napoleon $200,000 to facilitate a *coup* he was meditating, and that since his death the money has been returned to them.

Silence is in truth the attribute of God, and those who seek Him from that side invariably learn that meditation is not the dream, but the reality of life; not its illusion, but its truth; not its weakness, but its strength.—*Martineau.*

A young lady, a music teacher, writing for a situation, made numerous mistakes in spelling, and being cognizant of this fact, she concluded her letter with the following expressive sentence: "Pleze exkuse bad spellen; I play by noat, but spel by ere."

An estimate made by the Postmaster-general shows that during last year there were sent through the mails eight hundred millions of copies of daily newspapers, six hundred millions of weeklies and one hundred millions of monthlies and other publications.

He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the sybil wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds.

Rev. Henry Ward Beecher describes fashionable religion as a beautiful suit of broadcloth and a magnificent suit of silk, locked arm in arm, and walking to Grace Churuh, and sitting and listening to resplendent music, surrounded by respectable people that send cards through their coachman's hands to each other.

A New Hampshire clergyman, who was asked his price by a young man whom he had just married, replied that the law gave him $2. The youth promptly handed out fifty cents, remarking: "Well, that will make up $2.50 for you," and before the astonished man could explain matters he was off with his bride on his honey-moon.

"What do you call that?" indignantly asked a customer at a cheap restaurant, pointing out an object that he had discovered in his plate of hash. "Wrist-band, with sleeve-button attached, sir," said the waiter, briskly. "Well, do you consider that a proper thing for a man to find in his hash?" asked the customer, in wrath. "Good heavens, sir!" cried the waiter, "would you expect to find a $10 silk umbrella in a fifteen cent plate of hash?"

It is said that the present winter is one of the mildest eve known upon the continent of Europe. In France, especially in the environs of Paris and in the gardens of the city, the trees are covered with leaves, and the spring flowers are beginning to bud, while in the center of France raspberry bushes are fruiting and early asparagus has appeared. About Vienna already the fields are full of violets, and South Germans drink their beer in the open air.

A young Boston girl is out in an advertisement for work. She says she has been educated in the best schools of this country and Europe; has a wealthy father and a good home, but is determined to become independent of every body and work her own way in the world. She will, she declares, "keep a set of books for any business-house, serve as an amanuensis, enter a shop or a store, or, in short, accept any thing decent that presents itself." That girl will get along if she lives up to the spirit of her words.

Thin, scraggy, badly-made women invented hoop-skirts and puffed-out dresses, which gave the hips huge proportions, and they said: "It is the fashion." Beautifully-formed women, who required no stuffing, consented to the disfiguerment, and they, too, said: "It is the fashion." Short little women invented high heels and high head-dresses, making the face in the middle of the body, and they said: "It is the fashion." Tall and graceful women, with a sigh, said: "It is the fashion," and so made themselves too tall, giving the dwarfs the stature that Nature, without high heels and high head-dresses, had bestowed upon them. Women with large, fat feet, thick ankles and low insteps said: "We must hide our feet and ankles." They invented long, dragging dresses, and said, "It is the fashion." Then all women with dear little feet said: "O dear! it is the fashion, and we, too, must wear long dresses." That long dresses have a certain style about them is not to be denied, and a pretty woman can manage to show just a glimpse of a small foot, a high instep, and a well-turned ankle. Dresses with trails may be worn in a drawing-room (the carpets supposed to be clean) and in a carriage, but in the street, dragging through mud and dirty water, making the stockings filthy, it is the very height of folly and extreme of vulgarity. The opposite of cleanliness in woman is a crime so great that, like the absence of a law against parricide in the code of Lycurgus, it is not to be supposed possible.

LENTEN CONCERT.

THAT most sublime musical composition, Rossini's *Stabat Mater*, will be given, in grand style, on Tuesday evening, in Platt's Hall, by the Fabri Combination, for the benefit, in part, of St. Mary's Cathedral School.

The *Stabat Mater* is the master-piece of the great composer. It is, besides, very appropriate at this season, when its sorrowful strains blend with the memories of our Saviour's Passion. We therefore anticipate a large attendance at the Concert on Tuesday evening.

DISTINGUISHED ARRIVAL.—The venerable Mother Stanislaus, Mother General of the Sisters of the Holy Names, accompanied by Sisters Mary Adolphe and Mary Eugene, arrived in this city on Friday, January 30th, per steamship *Oriflamme*. They came from Montreal, Canada, via Oakland, California. The Reverend Mother is on a visiting tour to St. Mary's Academy, and the several other institutions of her order in this country, and will stay among us several weeks, visiting, during this time, the academies at Salem, St. Pauls, Jacksonville and Dalles.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, he urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

OFFICERS:

JAMES R. KELLY, President.
RICHARD O'NEILL, Vice-President.
W. S. GREEN, Secretary.
JOHN KELLY, JR., Treasurer.

BOARD OF TRUSTEES.

JAMES R. KELLY, JOHN HILL,
MICHAEL KANE, RICHARD O'NEILL,
F. S. WENSINGER, F. DILLON EAGAN,
A. H. LOUGHBOROUGH.

A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "*The Madonna di San Sisto.*" We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of $5 for the GUARDIAN, or $6 for the GUARDIAN and *Irish World*, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and *paying* for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

NOTICE TO SUBSCRIBERS.

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year without further reminder from this office.

THE IRISH WORLD.

OUR arrangements to club with the *Irish World*, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the *World*, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

T. D. JOHNSON, M. D.

San Jose, California.

DR. T. D. JOHNSON respectfully returns his many thanks to the citizens of San Jose and vicinity for their liberal patronage for the last eighteen years during his practice among them. Having again recovered his health, he will continue to practice his profession as before. DR. JOHNSON has practiced Medicine and Surgery in California for nearly twenty-two years, and has had an opportunity to become familiar with the practical treatment of all diseases common to this climate or to the Pacific Coast, and can give satisfaction to all who may require his professional services. Persons residing at a distance can consult DR. JOHNSON by letter, giving, as nearly as possible, the symptoms of the patient, age, sex, temperament and length of time sick. The above duty, on the part of the patient, being correctly performed, the Doctor has no hesitation in saying that he will be able to cure every case that is curable, without a personal interview with the patient. This may be called arrogance, but the assertion is based upon a practical experience of nearly forty years, twelve years of which time was spent in charge of public hospitals.

DR. JOHNSON will devote particular attention to Operative Surgery and the Diseases of Women and Children, including Chronic Diseases of every character. He has, also, had great experience in the treatment of Cancer and all Schirrus diseases, Tumors and Dislocations of long standing, Hydrocele, Veriocele, Hernia, Diseases of the Kidneys and Urinary Organs, Diabetes, Dropsy, etc., etc.

DR. JOHNSON'S surgical operations, since residing on this coast, are too well known to be noticed in this paper; but for the benefit of those who have recently settled in California, he will take the liberty of mentioning a few of the many capital or important operations he has performed: Amputation of the entire lower jaw, for cancer, in San Jose—recovery; amputation of the hip-joint, for gun-shot wound, in San Juan, Monterey County—recovery; amputation twice at the shoulder, for disease of the joint, both in San Jose—recovery; amputation at the knee-joint, for white swelling, in San Jose, with success; setting a dislocated hip-joint of five months' and twenty days' standing, in San Jose, with complete success; adjusting an elbow-joint after it had been dislocated six weeks—patient recovering complete use of arm. DR. JOHNSON has performed the dangerous and complicated operation of trepanning the cranium or skull six times, with success in every case; an excision of ovarian tumor weighing fourteen and three-fourths pounds—operation performed in San Jose, with perfect recovery; amputation of a fibro-cistic tumor, weighing forty-two and one-half pounds, from a woman living near the Almaden mines; three amputations of the female breast, for cancer, two of whom resided in San Jose, the other in Gilroy, Santa Clara County—all recovered; excision of a fibrous tumor, weighing two and one-half ounces, from the throat of a child ten months old—operation performed in San Jose, in the presence of five other physicians, with complete success.

The object of this paper is to inform the public where they may obtain honest and scientific counsel in sickness, and in cases requiring surgical skill.

Among the various vocations of life, there are none involving higher mental endowments, more real responsibilities, and more laborious duties, than the practice of Medicine and Surgery; and yet there is more imposition, dishonesty and ignorance among those claiming to belong to this profession than any other. It is, therefore, with a just appreciation of his mission that DR. JOHNSON has departed somewhat from the usual custom, in his honest desire to do good and alleviate suffering.

T. D. JOHNSON, M. D.

Licentitate of the University of Pennsylvania, Philadelphia, and graduate of the University of Louisville, Ky., formerly Resident Physician of Marine Hospital at Galveston, Texas, Physician at Sacramento Hospital in 1852-3, and for four years County Physician for Santa Clara County, at San Jose. mar8-1y

HIBERNIA

Savings and Loan Society.

OFFICE:

NE Cor. Montgomery & Market Sts., San Francisco.

OFFICERS:

M. D. SWEENY ..... President.
C. D. O'SULLIVAN ..... Vice-President.
EDWARD MARTIN ..... Treasurer.
RICHARD TOBIN ..... Attorney.

TRUSTEES:

M. D. Sweeny, M. J. O'Connor,
C. D. O'Sullivan, P. McAran,
John Sullivan, Gust. Touchard,
R. J. Tobin, Peter Donahue,
A. Donohoe.

REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this Society will not be responsible for their safe delivery.

The signature of the depositor should accompany his first deposit.

A proper pass-book will be delivered to the agent by whom the deposit is made.

Deposits received from $1 to $8,000.

Office hours from 9 A. M., to 3 P. M.

THE

CATHOLIC PUBLICATION CO

401 & 403 Sansome St.

Are prepared to do

BOOK AND JOB PRINTING

Of every description.

BOOK BINDING, RULING,

ENGRAVING, Etc,

LAW BRIEFS,
TRANSCRIPTS,
PAMPHLETS,
WEDDING CARDS,
VISITING CARDS,
BUSINESS CARDS
BILL HEADS,
LETTER HEADS,
NOTE HEADS,
PROGRAMMES,
HAND BILLS,
POSTERS,
ELECTROTYPING,
STEREOTYPING,
ENGRAVING,
Etc., Etc., Etc.,

At the Lowest Current Rates

In the line of fine

COMMERCIAL

AND

MERCANTILE PRINTING,

We are determined

NOT TO BE EXCELLED

By any House in the city.

M. GUERIN,

PRIZE BOOT MAKER,

327 and 329 Bush St.,

Between Montgomery and Kearny Streets,

SAN FRANCISCO.

ALL THE LATEST STYLES OF

Boots & Shoes for Ladies, Misses, Children and Gents,

Made to order at the shortest notice.
Also a full assortment of Benkert's Philadelphia Boots.

DANIEL HICKS. HENRY KELLER.

D. HICKS & CO.

BOOK BINDERS and Blank Book Manufacturers 543 Clay Street, San Francisco, and 59 J Street, Sacramento. Blank books ruled, printed and bound to order.

P. J. SULLIVAN & CO.

DEALERS IN CUSTOM-MADE CLOTHING and Furnishing Goods. A complete assortment Clerical Suits always on hand.

P. J. SULLIVAN, & CO.
28 Third Stree

1-tf

DR. J. A.

SHERMAN

SPECIALIST in the treatment of Rupture, of 697 Broadway, New York, respectfully announces to the residents of San Francisco and vicinity, that he has returned from the East, and may be consulted at his branch office,

240 Montgomery St., Cor. of Pine.

By those desirous of obtaining the benefit of his experience and assistance in the adaptation of his method for the radical cure of Hernia, without regard to the age of the patients, or duration of the affliction.

Photographs of bad cases of

RUPTURE

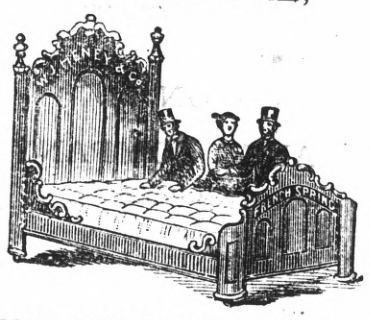
Before and after treatment and cure, can be seen at his office. Descriptive pamphlets mailed to any address on receipt of ten cents.

The cure is effected by local external application.

OFFICE—240 Montgomery St., SAN FRANCISCO.

jan11-3m

FURNITURE,



RICH, MEDIUM AND COMMON

Bedroom, Parlor

And Dining Sets,

Bedding, Etc.

THE Largest Stock, the Best Goods and Lowest Prices in the city.

W. J. HENEY & CO.

Importers and Manufacturers.

725 Market Street, Bancroft's Building.

Call and examine our goods before purchasing.

jan4-tf

H. M. BLACK & CO.

CARRIAGE MAKERS,

1120 & 1122 MARKET ST. bet., Fifth and Sixth, San Francisco,

(Running through the Block to Nos. 19 and 21 Turk St.)

Carriage and Coach Work of every description executed with neatness and dispatch.

Genuine imported Concord, Manchester, Dorchester and Portland Wagons constantly on hand and for sale.

COAL AND WOOD,

AT the lowest market prices, of the best quality, delivered in any part of the city.

For sale by

P. LYNCH,

610 Larkin Street, between Ellis and Eddy.

JAMES KELLY,

(Late of St. Mary's Hospital) Successor to J. H. Mullins,

UNDERTAKER,

No. 834 Market Street,

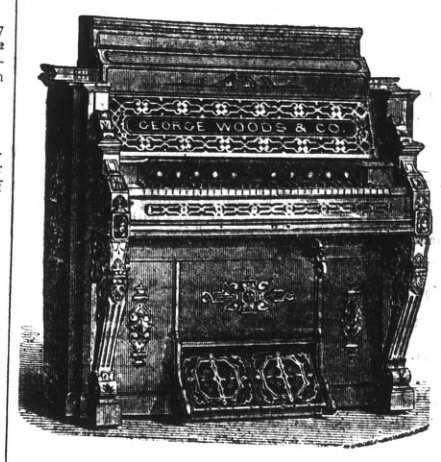
Nearly opposite Fourth.....SAN FRANCISCO.

EVERY THING NECESSARY FOR FUnerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

dec 14-1y

GEO. W. WOODS & CO'S

Parlor and Vestry Organs.



Pre-eminent for

Beauty and Purity of Tone,

THEIR CHARMING SOLO STOPS

—AND—

ELEGANT DESIGN AND FINISH.

W. G. BADGER, Agent,

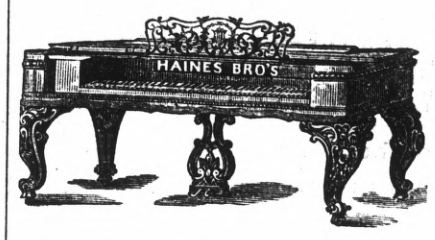
No. 7 Sansome Street.

GRAY'S MUSIC STORES,

623 and 625 Clay Street, SAN FRANCISCO, Cal. | 101 First Street, PORTLAND, Or.

KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC, MASSES, ETC., A SPECIALTY.



Agency for the leading Instruments, STEINWAY & SON'S, KRANICH, BACK & CO., and HAINES BRS. Pianos.

THE BURDETT ORGANS.

Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application.

Just published, Gray's "Catalogue of Music for 1872."

REMOVAL! REMOVAL

THE undersigned would respectfully inform his friends and acquaintances that he has opened that spacious store, north-west corner of Merchant and Montgomery streets, with a select stock of fine

FRENCH CLOTHS,

BEAVERS,

DOESKINS,

CASSIMERES

AND VESTINGS,

Which he will make up in the lates styles at greatly reduced prices.

PETER SHORT,
Merchant Tailor,
613 Montgomery Street.

English Cassimere Business Suits.....$40 to $50
Beaver Suits.....$50 to $60
Cassimere Pants.....$ 8 to $10

EBERHART & LACHMAN,

Manufacturers of

California Sparkling Wines.

SWEET and Dry Champagnes, Sparkling Muscatel and Catawba. Also, White and Claret Wines (all kinds and all ages) Angelica, Muscatel, Madeira, Port, Sherry, Hock, Mount Vineyard, Malaga, Sweet and Dry Catawba, etc. Grape Brandies, one to five years old. All our Wines and Brandies are made exclusively from Mountain Grapes. Principal Depot, corner of First and Market streets, San Francisco.

A. ROMERO,

STOCK AND MONEY BROKER. FOREIGN Coin bought and sold. North-East corner of California and Kearny Streets, San Francisco.

Established in 1803.

IMPERIAL FIRE INSURANCE COMPANY

Of London.

CAPITAL, - - - - - $8,000,000.

Surplus over $2,500,000.

LOSSES paid here in cash, immediately on adjustment, in U. S. GOLD COIN.

FALKNER, BELL & CO.

430 California Street,

SAN FRANCISCO,

General Agents for the Pacific Coast,

dec14-1y.

First National Gold Bank

Of San Francisco, Cal.

PAID UP CAPITAL, $1,500,000, Gold.

GEO. F. HOOPER, - - - - - - - - - President.
SAMUEL HORT, - - - - - - - - - Vice-President.
N. K. MASTEN. - - - - - - - - - Cashier.

DIRECTORS:

Geo. F. Hooper, Sam'l Hort, D. Callaghan, C. G. Hooker, Peter Donahue, James C. Flood, Edward Martin, James Moffitt, M. P. Jones.

New York Agents, - - - - - Jay Cooke & Co
London Agents, - - Jay Cooke, McCulloch & Co

Exchange or sale on the principal cities of the United States, Great Britain and Ireland.

Commercial Credits issued available in Europe, China and Japan.

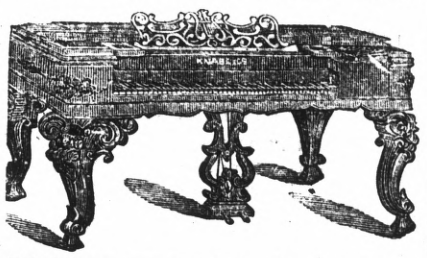
This Bank is prepared to transact a general Banking business.

Deposits in Gold, Silver and Currrency received subject to check or on special deposit.

Collections attended to and prompt returns made at the lowest market rate of Exchange.

THE CELEBRTED

KNABE PIANOS



HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warerooms. Also the "AMERICAN" Piano-Forte, the GEORGI Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and Lunan's German UPRIGHT PIANOS.

THE PRINCE ORGANS

are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of these are now in use. Prices from $60 to $450. A good assortment on hand.

Sheet Music & Music Books.

A large and increasing stock kept on hand and furnished to schools and private teachers, at a liberal discount. Address

A. L. BANCROFT & CO.
1 Market Street, San Francisco.

THOMAS GOLDEN,

GENERAL

UNDERTAKER,

No. 917 Market Street,

Between 5th and 6th Sts., SAN FRANCISCO.

ALL necessary equipments for funerals furnished. Orders from the country promptly attended to.

J. C. MOODY,

DRUGGIST AND CHEMIST,

DEALER IN

PURE DRUGS AND MEDICINES

Toilet and Fancy Articles and Perfumery,

Pure Wines and Liquors for Medical Use.

Prescriptions carefully compounded.

200 and 202 Kearny Street,

SAN FRANCISCO.

Cash Assets, November 1872, $5,250,000.
Cash Capital, - - - - - $3,000,000
Average Income, per day, over $14,000.

The Largest Capital,

The Largest Cash Assets,

The Largest Annual Income

Of any

FIRE INSURANCE CO.

In the Country.

GEO. C. BOARDMAN, Manager.

HENRY CARLTON, JR., Agent, San Francisco.

Office, 14 Merchants' Exchange,

California Street.

dec14-1y.

HAMBURG-BREMEN FIRE INSURANCE COMPANY

MORRIS SPEYER & CO. Agents.

☞ General Agency for the Pacific States and Territories.

425 California St.

Merchants' Exchange Building,

dec14.-1y SAN FRANCISCO.

MERCHANTS' MUTUAL MARINE INSURANCE COMPANY

OF SAN FRANCISCO.

ORGANIZED APRIL 2d, 1863.

OFFICE,

406 California St., San Francisco.

CAPITAL PAID UP, $500,000. Losses paid promptly in U. S. GOLD COIN.

BOARD OF DIRECTORS.—C. L. Taylor, F. Roeding, Isaac E. Davis, J. B. Scotchler, A. M. Simpson, James Irvine, Jabez Howes, A. L. Tubbs, C. Adolph Low, W. J. Adams, R. E. Raimond, James P. Flint, William Scholle.

J. B. SCOTCHLER, President.
JABEZ HOWES, Vice-President.
E. W. BOURNE, Secretary.

This Company is engaged exclusively in Marine Insurance.

dec14-1y.

E. MCLAUGHLIN. C. T. RYLAND.

BANKING HOUSE

OF

McLAUGHLIN & RYLAND,

Santa Clara St., bet. First and Second,

SAN JOSE.

RECEIVE General and Special Deposits in Gold and Silver Currency. Deal in U. S. Bonds and Legal Tenders, and do a General Banking Business.

DRAW EXCHANGE ON

DONOHOE, KELLY & CO., San Francisco
EUGENE KELLY & CO., New York.
CONSOLIDATED BANK, limited, London.
BANK OF IRELAND, Dublin.

Telegraphic Tranfers made on New York.
Interest allowed on Time Deposits.

McNALLY & HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco Building fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

J. P. SWEENEY. JAMES MCCLOSKEY.

SEED WAREHOUSE,

(Established in 1853)

Nos. 409 & 411 Davis Street,

Bet. Washington & Jackson. SAN FRANCISCO.

J. P. SWEENEY & CO.

SEEDSMEN.

Constantly on hand, all kinds of Vegetable, Flower, Field and Tree Seeds; Plants, Trees, Shrubs, Dutch Bulbous Roots, Budding and Pruning Knives, Garden Tools, etc. dec14-1y

E. SUPPLE,

IMPORTER OF

FOREIGN AND DOMESTIC DRY GOODS,

BLANKETS,
QUILTS,
SHEETINGS,
LINENS,
DAMASKS AND TOWELS.

No. 158 Third St., Near Howard,

SAN FRANCISCO.

☞ **A large assortment of Housekeeping Goods always on hand.**

YOUNG & PAXSON.

Real Estate Bought & Sold.

LOANS NEGOTIATED.

424 Montgomery St. East Side,

(Between California and Sacramento Sts.)

dec14-1y SAN FRANCISCO.

MURPHY, GRANT & CO.

Importers of

FOREIGN & DOMESTIC DRY GOODS.

Our full importation being now complete, we can offer superior inducements to the Trade in

LADIES', CHILDREN'S & MEN'S HOSIERY.
VESTS, SHIRTS AND DRAWERS.
USPENDERS, TIES, ETC.

Furnishing Goods of All Kinds,

LISLE GLOVES,

And Sole Agent for the Pacific Coast for the sale of

Veuve Xavier Jovin & Cie,

KID GLOVES.

MURPHY, GRANT & Co.,

SANSOME STREET,

Cor. of Bush St., San Francisco.

J. W. TUCKER & CO.

Importers of

Precious Stones and Watches.

Manufacturers of

JEWELRY,
WATCH CHAINS,
WATCH CASES,
ETC., ETC.

Kept constantly on hand, the best assortment of

Jewelry, Watches & Silverware

Ever offered to the public of San Francisco.

We GUARANTEE every article we sell. During a period of twenty-three years we have never heard any complaints from our customers. jan1-1y

McKENNA & GREANEY,

(Successors to McKenna & Bro.)

Commission Merchants,

And Dealers in

HAY AND GRAIN,

Drumm Street, one door north of Clay.

jan18tf

SULLIVAN, KELLY & CO.

N. W. Cor. Pine & Front Sts.

Where they offer for sale

THE LARGEST STOCK OF

PAINTS,

OILS,

GLASS, etc., etc.

ON THE PACIFIC COAST,

At the Lowest Market Rates.

101, 103, 105 FRONT STREET,

110 PINE STREET,

SAN FRANCISCO.

JOHN MEL & SONS.

Importers of

WINES, BRANDIES, OIL,

and other

FRENCH GOODS.

36 CALIFORNIA ST.

dec28-tf

FLAX SEED.

AND

CASTOR BEANS.

Pacific Oil and Bead Works,

SAN FRANCISCO,

ARE PREPARED TO FURNISH SEED AND contract for next year's crop of Flax Seed and Castor Beans at rates that, with proper cultivation on suitable land, will make them among the most profitable crops grown. For further particulars, address

Pacific Oil and Lead Works,

No. 3 and 5 Front Street,

dec14-1y SAN FRANCISCO.

BOKER'S BITTERS.

THE UNDERSIGNED IS SOLE AGENT IN California for the sale of the above celebrated Bitters. He is prepared to deal with merchants and jobbers on the most reasonable terms.

WM. B. JOHNSTON,
422 California Street.

1y

MARBLE WORKS.

JOHN DANIEL & CO., MANUFACTURERS OF and dealers in Monuments, Headstones, Tombs, **Mantel Pieces, Table Tops, Counter Tops, Plumbers'** Slabs, Imposing Stones, etc., at lowest prices. 421 Pine Street, between Montgomery and Kearny, San Francisco.

MASSEY & YUNG,

PRACTICAL FURNISHING UNDERTAKERS. **Barstow's Burial Caskets always on hand, and Agents for Fisk's Metalic Burial Cases.**

Everything necessary for funerals kept constantly on hand. Orders from the country will receive prompt attention, at moderate charges.

Office :—651 Sacramento Street, between Kearny and Webb.

C. P. R. R.

Commencing Sunday, December 22, 1872, and until further notice, Trains and Boats will leave San Francisco.

7.00 A. M. (Daily)—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from Broadway Wharf) — Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M. (Sundays excepted)—S. F. & N. P. R. R. Steamer (from Broadway Wharf)—Connecting at Donahue with Trains for Cloverdale; making close connection at Lakeville with stages for Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer (from Broadway Wharf)—Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)-San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train (via Oakland) for Lathrop, Merced, Visalia. Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Svndays excepted)—Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P.M. (Sundays excepted)-Sacramento Steamer (from Broadway Wharf) — Touching at Benicia and Landings on the Sacramento River.

5.15 P. M (Daily)—Overland Emigrant Train (via Oakland)—Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:56. 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN (For San Francisco)—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS (For San Francisco)—4:30, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE.—*5:25, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy .....Arrive	12:30 P M	.....	.....
Pajaro .....Arrive	2:20 P M	.....	.....
Castroville...Arrive	3:05 P M	.....	.....
Salinas .....Arrive	3:45 P M	.....	.....
Hollister ....Arrive	2:40 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister	.....	.....	11:05 A M
Salinas	.....	.....	10:00 A M
Castroville	.....	.....	10:40 A M
Pajaro	.....	.....	11:30 A M
Gilroy	.....	.....	1:10 P M
San Jose	†6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15. A. M. Arrive at San Francisco at 4:25 P. M.

Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

A. N. TOWNE, Gen'l Superintendent. A. C. BASSETT, Ass't Superintendent.

J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

Pacific Glass Staining,

CUTTING,

EMBOSSING and

DESIGNING WORKS.

J. MALLON, Proprietor.

Bending of Glass a specialty. dec 28-1y

19 Fremont St., near Market.

FIRE AND MARINE INSURANCE.

COMMERCIAL INSURANCE COMPANY

Of California.

OFFICE:

In San Francisco, No. 435 California Street.

DIRECTORS:

W. W. Dodge, Claus Spreckles, Michael Skelley, M. P. Jones, Selden S. Wright, W. B. Cummings, C. F. McDermot, James M. Barney, G. W. Kellogg, Peter Dean, Chas. J. Deering, Levi Stevens, James Gamble, E. T. Gile, Charles Main, Donald McLennan, W. B. Hooper, G. L. Bradley, F. S. Wettmger, A. W. Jos, John H. Wise,

SACRAMENTO:

H. C. Kirk, D. W. Welty, J. H. Sullivan, H. S. Crocker, N. D. Thayer, F. S. Freeman.

C. W. KELLOGG, President.

H. G. HORNER, Secretary.

Fire and Marine Insurance.

UNION INSURANCE COMPANY

OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS,

ESTABLISHED IN 1861.

Nos. 416 and 418 California St.

Cash Capital, - - - - - $750,000 Gold
Assets Exceed - - - - $1,000,000 Coin

FAIR RATES,

PROMPT SETTLEMENT OF LOSSES,

SOLID SECURITY.

DIRECTORS:

J. Mora Moss, James Otis, Moses Heller, Joseph A. Donohoe, M. J. O'Connor, W. W. Montague, Daniel Meyer, Adam Grant, Jacob Scholer, Charles Kohler, Joseph Seller, W. C. Ralston, A. Wasserman, I. Lawrence Pool, Joseph Brandenstein, N. Kittle, Jabez Howes, Nicholas Luning, John Parrott, Milton S. Latham, L. Sachs, M. D. Sweeny, E. H. Winchester, Gustave Touchard, Michael Castle, Nicholas Larco, Geo. C. Hickox, Morton Cheeseman, George C. Johnson, T. E. Lindenberger.

GUSTAVE TOUCHARD.....President.
N. G. KITTLE.....Vice-President.
CHARLES D. HAVEN.....Secretary.
GEO. T. BOHEN.....Surveyor.

THE

ILLUSTRATED MAGAZINE.

THIRTY-TWO PAGES EVERY MONTH.

$1 PER ANNUM.

Premiums for Clubs. Send for a Specimen of

The Young Crusader

Which will be read through and through by every member of the family, young and old.

Vol. V begins with January, 1873. Subscribe now by sending One Dollar to the Editor,

REV. WILLIAM BYRNE,
dec28 Crusader Office, Boston, Mass.

CARPETS.

AXMINSTER, Moquette, Wilton, Velvet, Body Brussels, Lace Curtains, Brocatelle, Reps, Terry, Damasks, etc. And full and complete stock of

UPHOLSTERY GOODS,

The largest stock on the Pacific Coast. Call and examine before purchasing.

FRANK G. EDWARDS,

Nos. 628, 630 and 642 CLAY STREET, and 633 and 635 MERCHANT STREET.

Every kind of Wall Paper Decoration made to order.